JAN – 3 1933

The CHRISTIAN CENTURY

A Journal of Religion

What Is Technocracy?

By Edmund B. Chaffee

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A London Close-up

By Agatha Harrison

Justice for All!

An Editorial

January Survey of Books

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The CHRISTIAN CENTURY

January 4, 1933

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME L CHICAGO, JANUARY 4, 1933 NUMBER 1

EDITORIAL

NATIONAL attention should be given the report sent out by the research department of the Federal council of churches on "Breakdown of Industrial Standards." This report, based on the proceedings of a conference attended by delegates from the federal and state labor departments and from social and religious bodies, shows that wage levels in many industries have now sunk to a point where they will scarcely sustain life. Thus, the garment trades in Massachusetts are paying from $4 to $6 a week; children under 16 are working in large numbers for $2 a week in Pennsylvania; women in textiles in the same state are getting from $5 to $6; pay envelopes in New Jersey show women in the textile and garment industries earning from $1.96 to $5.36; candy workers in Illinois, who earned from $18 to $25 three years ago, now receive from $5 to $7. Time schedules have also been inhumanly protracted. Girls in Connecticut sweatshops are working from 81 to 85 hours a week; women in a New Jersey upholstery plant were found working 92 hours a week on night shifts; South Carolina mills are operating from 125 to 140 hours, with an 11-hour night shift and 55 hours per week a common condition. That millions will jump at the chance to get such jobs is a measure of current human desperation. But there is a threat here, as well as tragedy.

Wages and Human Desperation

Mission Boards Begin to Consider Cooperation

WHEN the agenda of the Foreign Missions Conference of North America, which met just before Christmas, was announced it was declared that the Laymen's missionary report, since it had been presented to only seven boards, would not be "officially" before it. But when the various mission board secretaries started their sessions they soon discovered that, whatever might be the case officially, the Laymen's report was actually the center of every delegate's thinking, and must be reckoned with. The result was a gingerly edging toward the possibility of that pooling of missionary overhead which forms one of the most startling proposals of the Laymen's commission. A "general conference" is to be held some time next summer, and to it any mission board in the United States or Canada may, if it so desires, send delegates to consider the launching of "cooperative activities." When the board secretaries tried to determine what they had in mind in proposing cooperative activities, about the best they could suggest was the federation of more institutions overseas, new territorial allotments, some sort of unified hunt for missionary candidates in the colleges, and some sort of common promotional campaigns in American communities. That can hardly be regarded as terrifyingly radical, but it is at least a step in the direction designated by the laymen. There is hope that the Laymen's report is not to be ignored in the fact that such a step, however tentative, should have been taken within a month after the report's presentation. After the recommendations of the Laymen's commission have had a chance to circulate farther and sink in deeper, the boards will find themselves in a mood to respond to an extent that now seems out of the question.

Has the Laymen's Report Been Misunderstood?

ONE RESOLUTION adopted by the Foreign Missions conference echoes a point of view that has been expressed inside many of the mission boards. After "recognizing gratefully" the value of the Laymen's report, this body of board secretaries says that "we are at the same time solicitous with reference to unfavorable reactions throughout the church to the press releases given out in advance of the appearance of the report," and recommends "that in the measures adopted by the boards for fostering the study of the report special attention be given to clearing up misunderstandings and to removing wrong impressions." We doubt whether there are many misunderstandings or wrong impressions

to be cleared up. The press releases given out by the Laymen's committee in advance of the publication of the full report seem to us to have been admirably designed to whet public interest, to have been meticulously fair in their indications of the report's contents, and to have accomplished precisely what we believe the sponsors of the report had in view, namely, the creation of a situation which would make it impossible for the boards to pigeon-hole the document. Neither do we believe that the laity of the churches is seriously in error in its understanding of the main drift of the report. If the laity believes that the report passed drastic criticisms on the missionary enterprise as at present conducted and called for a radical transformation of that enterprise as a condition for putting more money into it, well, that is exactly what the report did. And any attempt to make it appear that it did something else is to create rather than to clear up misunderstandings.

Cooperation Between English And Scottish Churches

THE BRITISH religious press reports casually and briefly, as though it were a very little thing, a conference between the archbishop of York and representatives of the Church of Scotland which, from the American point of view, looks like an event of moment. The conference was held in Edinburgh, where Dr. Temple was delivering the Gifford lectures. It was attended by representatives not only of the established churches of England and Scotland but also of English Presbyterianism and Scottish Episcopacy. Quieting the fears of some of the Presbyterian brethren who feared that they were about to be swallowed, Dr. Temple gave assurance that the amalgamation of the churches was not contemplated. The purpose was rather to "consider ways and means by which, as branches of the church adhering to the Reformation, and with national responsibilties to discharge, we may assist one another in our common witness and service at home and abroad." What this seems to point toward is an organized cooperation roughly comparable, in spirit and purpose, to our own Federal council, but differing from it in that it involves two great state churches as well as two non-established churches of similar faith, and also in the alliance which it contemplates between episcopal and non-episcopal churches. There is evidence of liberality and breadth of view, and of the recognition of valid church-hood even apart from episcopal ordination, in that phrase, "branches of the church adhering to the Reformation." By the time of the meeting of the next conference, which is planned to be held at Lambeth and therefore doubtless with the participation of the archbishop of Canterbury, possibly the project will have developed to the point of including other nonconforming bodies (besides the Presbyterians of England and the Episcopalians of Scotland), which may also claim to be "branches of the church adhering to the Reformation." Certainly the avowed purposes of the understanding—to assist one another in a common witness and a common service both at home and abroad—should be a passport for the admission of all Christian bodies to this cooperation.

The Beer Bill in the Meshes of Politics

THE HOUSE OF REPRESENTATIVES has passed its beer bill—the Collier bill—though by a smaller majority and with less solid backing by the democratic members than visitors at the Chicago convention might have been led to expect, and the play now goes to the senate. The senate already has upon its calendar a bill introduced at the last session by Senator Bingham, who is willing to amend his own measure by substituting the exact wording of the Collier bill for everything after the enacting clause. As this would expedite the parliamentary procedure, one might suppose that the wet leaders of the senate would welcome the offer. But not so. The wet leaders of the senate are democrats. Senator Bingham is a republican. To have the country saved by beer legalized by a republican bill would be almost worse than not to have it saved at all. So the offer has been coldly received, and the Collier bill, having the genuine democratic trademark blown in the bottle, will take its course in committee. That piece of partisan strategy having been attended to, the next thing is to maneuver the President into a corner where he cannot veto the beer bill without also vetoing a revenue bill for the balancing of the budget. The latter would be an odious thing to do, but there is no very weighty reason why the President should not do it. He has a plan of his own for balancing the budget and has presented it to congress. If congress rejects his plan and adopts one including beer, to which he is known in advance to be opposed, neither congress nor the country can reasonably complain if he rejects the congressional plan. At the worst there can be no more than a fifty-fifty division of the odium attached to leaving the budget unbalanced. And the President, as it happens, is in a position to endure odium with more equanimity than those members of congress who hope later to be candidates for reelection.

Fascism Offered Japan as National Salvation

FORMAL LAUNCHING of a fascist party in Tokyo brings Japan one step closer to some form of governmental upheaval. Kenzo Adachi, leader of the new party, will hardly be able to convince thoughtful Japanese of the purity of his motives. His career has exhibited a type of political opportunism that has had slight resemblance to a disinterested patriotism. But the Japanese masses are not likely to scrutinize the Adachi record or weigh the Adachi motives too closely. To them, the program of the new party will offer many attractions. Its demand for an end of cabinet government reflects the current dis-

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illusion with party politics. Its proposal for public control of utilities and shipping will be hailed with delight by the multitudes who have been persuaded that the big business combines, such as Mitsui and Mitsubishi, are the villains in Japan's economic tragedy. Its call for an increase in income, inheritance, dividend and profits taxes, with corresponding decreases in land and local taxes, will appeal to the farmers—and two-thirds of Japan's population is still rural. Its announcement of a "controlled economy" aimed to do away with unemployment will come as a first word of hope to the army of the jobless. Its call for a "Japanese Monroe Doctrine" in Asia will delight the militarists. And its adoption of the tricks of uniform, drill and discipline which Mussolini and Hitler have developed will win many recruits in a nation deeply influenced by its military traditions. The appearance of the fascist party is therefore to be regarded as an event of great importance. It is one more measure of Japan's present desperation; an indication that as her political isolation increases and her economic outlook darkens there grows the likelihood of her resort to direct action of some ultra-nationalistic sort.

Excitement Over Technocracy

OBSERVERS of the American scene are likely to find in the current furore over Technocracy another instance of the national proneness to stampede. At the moment, the catchword is Technocracy. A large part of the sensational press has begun to play up that movement in such a way as to make it increasingly unlikely that such importance as it really has—if any—will be clearly discerned by the general public. And another part of the press is so concerned to cast doubt upon the integrity of the main figure in the public relations of the group as likewise to distract public attention from the vital questions that are under examination. The Christian Century had a slight contact with Technocracy more than six months ago, when rumors of its activities first appeared in the financial press. At that time the group, while refusing to make public any of its material, certainly conducted itself as any responsible, self-respecting company of genuine technicians might have been expected to do. All that the technocrats are now saying must, of course, be subjected to rigorous examination. Much that they seem to have in view does not, at first sight, commend itself to us as a guide for wise action. But we trust that the focal question with which they are dealing will be granted the serious attention it deserves. That question, in essence, is whether the point has at last been reached at which the machine throws the man out of work faster than he can be reabsorbed into new or altered industries. As Professors Douglas and Director have proved, this has not been true in the past. Is it true now? If it is, some form of far-reaching social change is obviously involved. But the point now mainly at issue—and perhaps the only point at which the technocrats have great importance—is the factual one as to whether industry is at last being mechanized faster than human labor can be redistributed. The technocrats say it is. Can they prove it?

On a Dead Center Between Two Administrations

THE GOVERNMENT of the United States is at this moment stalled on a dead center, so far as concerns effective action on the international economic questions which call for its leadership. There is not time for Mr. Hoover to take any important step which will produce results before the end of his administration. Mr. Roosevelt has declined to assume any responsibility before the beginning of his. Whether the form of cooperation to which the President invited the President-elect was such as to put the latter at any disadvantage, or to commit him in advance to a mode of procedure not of his choosing, and whether Mr. Roosevelt's unwillingness to cooperate in the manner suggested was motived by other than partisan considerations, are questions which others may discuss. We do not care to. The need of immediate action is so urgent, and the way to it is still so wide open, that this is not the moment to split hairs about the motives or excuses for what has already been done. The finances of the world are in a state of alarmingly unstable equilibrium and ready to come down with a crash without further warning. Time is of the essence of the contract. It is our move. As The Christian Century has previously argued, when debts cannot be paid and there is a desire to avert bankruptcy, it is the business of the debtors to propose new terms or to take the initiative in seeking a conference to that end. The debtor nations have done so. Response to that request for conferences is an executive, not a legislative, function. But the present executive cannot act effectively because his successor will not carry on from where he leaves off, and the incoming executive will not act because he is averse to anticipating responsibility and because the suggested course of action is not in accordance with his program.

The Deadlock Can Be Broken!

YET the breaking of this deadlock is a perfectly simple matter. It requires nothing more than the unselfish and patriotic action of two men — Mr. Hoover and Mr. Roosevelt. All that is needed is for the President to offer to initiate whatever form of conference the President-elect desires and to commit the negotiations to whatever agents he may select, and for the President-elect to accept that offer and act upon it. The country has a right to believe that these two men, in whose intelligence and patriotism it has expressed the highest confidence, are cap-

able of ignoring considerations of partisan advantage and personal preference and cooperating in the most open and direct manner to meet a situation which cannot be met without such cooperation. For that cooperation, only one formula is possible under the circumstances. Mr. Roosevelt must determine what is to be done, because the responsibility for the outcome will rest upon his administration in so far as it will rest upon the American executive at all. Mr. Hoover must use his presidential power to give effect to that determination, because until March 4 he alone has that power. If either of them hesitates to assume the responsibility for such an unprecedented but perfectly simple and sensible course, he may well consider that there are crucial situations—of which this is one—in which the responsibility for non-action is far heavier than the responsibility for action.

Should Burns Have Been Sent Back?

THOUGHTFUL citizens generally must have found their minds disturbed by the case of Robert Elliott Burns. The demand of the state of Georgia that Burns be returned to its jurisdiction, where he was serving a six-to-ten year sentence for armed robbery, stirred wide protest. The sentence in itself seemed out of proportion to the size of the loot—$5.80—which Burns and his companions were convicted of stealing. Conditions in the chain gangs of Georgia are under fire—in Burns's book, "I Am a Fugitive from a Georgia Chain Gang," and from other quarters. What possible good, it was asked, could be done by returning to such a form of incarceration a man with the abilities Burns has shown, and with his otherwise non-criminal record? On the other hand, the state of Georgia can hardly be blamed for feeling that when Governor Moore, of New Jersey, refused to grant the request for extradition on the ground of the shortcomings in the Georgia penal system there was set up a precedent with great trouble-making possibilities in it. To what extent are the states to constitute themselves "cities of refuge" against the alleged injustices of their neighbors? Burns himself hardly seems, on close examination, a figure calculated to incarnate an important issue. But the Christian who reflects on the question as to what should have been done with him will not find his reflections much cleared up by discovering that, in the very week when he was rearrested, the Federal council of churches was adopting this position:

> Christianity renounces violence and relies upon the restraining and educational power of love. It does not therefore, for the prevention of crime, expect beneficent results from capital punishment, brutal police methods, severity of sentences; but rather from preventive education, inculcation of due regard for the law, respect for personality, service to neighbors and cooperation with them, educational reform of youthful offenders, correctional schools and colonies built upon the principle of reclamation, appropriate treatment for the morally irresponsible, and the creation of righteous institutions and relations among men.

The truth is, of course, that western society, for all its nominal Christian intention, has hardly passed beyond the *lex talionis* or the protection of society in its penology. And if anyone wishes to understand how far we have to go before we can feel that the Christian ethic is actually dominant in this field, let him try to apply the principles approved by the Federal council to the Burns case!

Justice for All!

THE FEDERAL Council of Churches of Christ in America came into being in December, 1908, just as the time-spirit of the Roosevelt era began to register in the official formulations of church bodies. Fertilized by the conclusions of teachers such as Ely, Henderson and Strong, aroused by the prophetic utterance of men such as Gladden, Rauschenbusch and Ward, emboldened by the presidential demand for a square deal, the general conference of the Methodist Episcopal church had, in May of that year, adopted a thirteen-point expression of social ideals. This the young Federal council took over bodily, and thus it happened that this cooperative body which has deliberately—and wisely—kept clear of any attempt to agree upon creedal formulations in the field of theology has, from its birth, held up before the eyes of the nation a "Social Creed of the Churches."

The statement adopted in 1908 was felt to be so inadequate a description of the actual social problem with which the churches found themselves dealing that four years later a complete revision was made. Sixteen planks were incorporated; of these seven involved distinct advances over the positions originally endorsed. For the first time that pregnant phrase, "the application of Christian principles to the acquisition and use of property," made its appearance. And to the former demand for an "abatement" of poverty there was added the drastic word, "prevention." This social creed, as revised in 1912, has stood without change until the present. It has been reaffirmed at each quadrennial session of the Federal council; it has been endorsed by the governing bodies of most of the denominations. It has been regarded not as a norm of conduct but as a statement of ideals entrusted with the prophetic function of convicting of sin and pointing the path of redemption.

But the social struggle in which prophetic religion finds itself engaged today is no longer that in which it was involved in the days when Woodrow Wilson was proclaiming his "New Freedom." The church discovers that the winning of social justice in terms of the contemporary world involves a new international order, a new racial relationship, and perhaps even the discovery and establishment of a new kind of organic society. Four years ago, therefore, the Federal council acknowledged that a new formulation of its social creed had become imperative. At

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the meeting in Indianapolis last month this formulation, on which a committee had been at work during the intervening period, was adopted. The seventeen points in this new formulation will be found on page 34 of this issue.

It is indicative of the sort of pressure under which organized religion now works that so far most of the comments that have been passed on the newly revised social creed lament its conservatism. Doubtless, as the terms of the document gain wide circulation there will be protest in many quarters against espousal by the churches of certain of these positions. This is the more likely as conservative church members read the full statement of social ideals which, in addition to the compressed creed, includes a 6,000-word exposition of "The Social Order and the Good Life" which is much more radical, both in statement and in implication, than the shorter statement of aims. Up to the present, however, most of the public reactions have come from those who, laboring to change the social order, feel that the churches should plant their banners on the skirmish line of that battle.

This seems to us a complete misapprehension of the purpose and significance of this social creed. The fact that this document has now been revised twice within a quarter of a century shows that it by no means lags hopelessly behind the front lines of social progress. On the other hand, the fact that it does not embody the programs of the most radical critics of the present social order shows that it is not out of touch with the actual state of mind of the churches represented in the council. The importance of this new formulation rests largely on the fact that it may be taken as, in the main, a fair definition of the position to which the articulate thinking of a preponderant part of American Protestantism has now come. If this does not prove to be avowedly in favor of social revolution—although the supporting document *does* hold that "our present economic system breaks down at vital points"—it certainly shows that the churches have, in the past two decades, become much more aware and much more critical of the shortcomings of the society on which they rely for their subsistence.

To those who do not realize at once the immensity of the change in social outlook involved in this new revision, we recommend a re-reading of the creed of 1912—the creed which, for twenty years, stood as the embodiment of the social ideals of the churches. Put the sixteen points of that document alongside the seventeen points of this. Strike out of the new formulation all that is to be found in the old. Then look at what remains. What is it?

Recognition that the struggle for social justice is an international problem, requiring the building of a cooperative world order. Attack on the profit motive and on speculation. Acknowledgment of the necessity for social planning, including social control of the credit and monetary systems. Addition of unemployment insurance to the forms of protection for workers previously endorsed. (This, it is made clear in the supporting document, to be a charge on industry.) Emergence of the farmer as a victim of social injustice, with reference to his grievances in five of the seventeen planks, and the eleventh and twelfth planks devoted entirely to rural problems. Approval for cooperatives. Demand for penal reform. Acknowledgment of the need for racial justice. Acknowledgment of the need for religious justice. Coupling the drug menace with that of liquor. Recognition of the need for educational preparation for marriage. Repudiation of war; devotion to peace. Free speech; free assembly; free press.

Here are matters of varying importance. But the espousal of even one or two of them would be enough to identify the churches as drastic critics of the society in which they have their being. And having voted that "the churches should stand for" all these things, in addition to the social ideals which are reaffirmed out of past creeds, the Federal council has outlined a campaign which falls little short of social revolution on a world scale. Indeed, the meaning and importance of the adoption of this revised social creed can be largely comprehended in this—that it is an abandonment of concentration on the securing of social justice for the American factory worker in favor of dedication to the securing of social justice for men of every race, every faith, every occupation, on every continent!

By its adoption of this new statement of social ideals the Federal council has risen triumphantly above the temptation which continually threatens it to hold its march to the pace of the most leaden-footed member. It has served formal declaration of war on social wrong on a world front. It has done this despite the dismay which any realistic conception of the strength of the enemy will spread within certain portions of the Christian host. It has done it despite the declaration of such a momentarily popular teaching as Barthianism that this is a perversion of Christian effort. (Contrast the council's assertion that it adopts this creed in order to carry into effect the "ethical authority" of Jesus, and Brunner's famous statement, made in these pages, that any church that might try to "bind itself to this utopian social program" which thinks that it embodies "the principles of Jesus" would "in two generations or perhaps sooner be reduced to a protesting rump of visionary fanatics.")

The choice which the Federal council faced at Indianapolis cannot have been an easy one. The old social creed had manifestly become a statement of only a partial and a parochial program for social justice. Yet the overwhelming size and difficulty and peril of any fully-rounded program for social justice was more clear than ever in the past. Small hearts must have been daunted; it was a magnificent demonstration of the courage and capacity for leadership that really inheres in the council that so little was heard about going slow and letting well enough alone. The council made the bold choice. It made the right choice. Now it becomes the business of the Prot-

estant communions and clergy to show that these ends which the revised creed says the churches "should stand for," they *do* stand for. And at no matter what cost.

Is Security Gone Forever?

NINETEEN THIRTY-TWO was a hard year for religion. Perhaps it ought not to have been, but it was. The religion of the common man being what it is, it had a hard year; for it is largely a religion of comfort and confidence.

We may with good reason lament that, for a generation or more, firesides have been growing more and more rare and family circles have been disintegrating. Nevertheless, American religion has been largely the religion of a virtuous domesticity finding its visible center and symbol in the fireplace (or the base-burner, or the dinner-table, or the victrola, or the radio, or whatever else formed the focus of the family group) and its material basis in the shelter and comfort of the home itself. Shelter from the storms of life, security from the attacks of adverse fortune, certainty of an unfailing supply of provisions for the maintenance of this snug and comfortable home—these have been the reasonable expectation of men, and the fairly continuous fulfilment of that expectation has meant that all's right with the world and has been the chief ground of assurance that God's in his heaven.

And now, through worldwide dislocations of the economic order, this sense of safety within a well ordered and well provisioned home has been sadly damaged. For millions, the comfortable home itself has disappeared. For millions more, the home remains, though somewhat less adequately found, but the assurance of security within it is shaken. It is at this point, perhaps, that this state of affairs which we call economic instability when we are thinking of it as a worldwide phenomenon, comes most intimately home to the individual. He has either lost his home, or he is afraid of losing it, or he has less comfort and a lessened feeling of security in it. And since his religion is, as the mathematicians would say, a "function" of his domestic comfort, it also suffers.

Now the problem is not to devise methods by which a man may be able to keep his "faith" no matter what happens, as though nothing mattered except his faith. It is rather to find ways in which he may so reorganize his attitudes toward life itself—toward God and the world and the circumstances of his own experience—that he can face whatever changes come without panic or bitterness.

Most of us are starting on the new year purged of most of the false confidence which has both cheered and debilitated us hitherto. The easy optimism of the Victorian age—that cult of inevitable progress and of the infinite and automatic perfectability of human institutions which was the first fruit of a cheap and shallow application of the concept of evolution—has long been on the decline. It has now about vanished, and its disappearance is all to the good. Whether civilization goes up or down, it is not going under the impulsion of cosmic powers that operate independently of human intelligence and effort. We will never have any earthly paradise unless we build it.

We are purged also of much of our naive faith in our self-appointed leaders. We have never greatly trusted our political leaders, except along partisan lines, but to our economic and financial wizards we have given our hands with the guileless confidence of childhood, and they have led us into a morass. Our experts have not been as expert as they pretended to be. Perhaps it did us no great harm to accept, wide-eyed and open-mouthed, all that came to us under the caption, "science says"; for the most part we merely made conversation out of that. But with equal guilelessness we have taken what the banker says, and what the salesman says, and what the promoter says; and their words of wisdom—which often turned out to be the grossest folly, and self-interested folly at that—have entered into the determination of our actions. Freed from our blind trust in the judgment and the disinterestedness of those who have exploited us to our ruin, and ultimately to their own also, we are prepared to enter upon the next section of the road with uncertain footsteps but not handicapped by so much misplaced confidence.

What is perhaps still more significant, we have been driven to seek not only new forms of "security" but even a new concept of the very nature of security. After talking much, in recent years, about how meritorious it is to "live adventurously," we are beginning to find that, whether it is meritorious or not, we shall have to do it. The standard conception of security has been a condition of individual safety guaranteed by permanent and tangible material defenses. In special cases we have been able to see that others, in seeking such guarantees, have been demanding the impossible. We fluently criticize France for equating security with military superiority over Germany, and our own militarists for believing that national safety depends on our being equipped to whip any enemy or combination of enemies that may rise against us. But at the same time we have sought personal and individual security by attempting to throw up around ourselves financial breastworks in the form of bonds and stocks and titles to real estate so that, whatever might happen to others, we at least should be safe. To describe what has happened to these defenses would be to dwell upon a subject too familiar to require elaboration and too sad for tears. A very large percentage of these gilt-edged guarantees of economic security have evaporated into thin air.

If we consider the financial debacle which is the

other name for 1932—not thinking bitterly about our own losses but reflectively about the whole situation to see what we can learn from it—we find that we have learned two things. One is that static bulwarks of safety are not so safe as they look. No wall is stronger than the soil or the rock on which it rests; and the material guarantees of security, whether of one nation against another or of one individual against the floods of general disaster, are walls built upon something even less substantial than sand. In a world of flux and fluidity, there is no immovable bed-rock upon which any kind of walls can be built behind which there is absolute security.

And the other thing that we have learned is that such a thing as security for an individual regardless of his neighbors, or for a nation regardless of other nations, does not exist. That is what is meant by saying that there must be not only new forms and instruments of security, but a new concept of it. It will be a security without "sanctions"; and a security which men may find if they seek it together, may enjoy if they enjoy it together, and will lose again when any one of them, or any group of them, tries to carry it into a corner and make it *his* security to the exclusion of others. Selfish safety is at an end.

Senator Borah, speaking on Christmas eve on an international broadcast, preached a great sermon, the gist of which is not unrelated to what has just been said. For 12,000,000 of the American people and their dependents there is no food, except through charity, because they have no money; no money because they have no work; no work because our organized society does not need their work. The logic of that sequence of cause and effect leads to only one conclusion—starvation. Only one thing stands in the way of the execution of that grim decree of the economic order, but that one thing does stand in the way. It is our religion. The economics of supply and demand says, Let them starve. Religion says, They shall not starve! The theory of work and wages says, He that does not work (even if he wants to work) shall not eat. Religion says, Give ye them to eat. The law of natural cause and effect says, It is inevitable that they should starve. Religion says, It is intolerable that they should starve.

What "faith" have we left then, as 1933 dawns and we look about to see if anything of religion has survived the disillusioning that has come with all our losses? This much, at least: a religion which is the sole bulwark between the nation and ultimate disaster because it, and it alone, decrees that our clumsy economics and our political ineptitudes shall not lead to their logical conclusions. This religion is Christian, and for Christians it derives direct from the words and spirit of their Master. It is also Jewish. And it is the religion of many who do not know that they have any religion at all. It is not "mere" humanitarianism. No attitude or conviction which places human values first is "mere" anything. Back of it lie many forms of faith for many men, but at the very forefront of it stands the determination not only to meet a present emergency by generous and effective charity, but an equally firm determination to bring about such a changed order that dire emergencies of this sort will not arise again. In the prevalence of such a religion is the guarantee of security for the future.

Laughing in Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The late poet-laureate of England, Robert Bridges, wrote a charming sketch of his old friend Henry Bradley. This was the Bradley who shared with the late Sir James Murray the honor of editing that most colossal dictionary of the English language commonly known as the Oxford Dictionary. One thing Bridges records about his old friend; sometimes in church he was seized by a fit of merriment, which embarrassed his family. Bridges declares that he heard of this with much sympathy, because his own family complained of precisely the same thing in him. The poet and the maker of the dictionary were both given on occasion to laughter in church.

So too was one of the first Franciscans who came to Canterbury early in the life of their order, St. Francis himself being still alive. This brother was so happy in church, and so enjoyed his religion, that he would laugh during the hours of worship. He had indeed a vision, so it is recorded, in which he was counseled, mildly no doubt, that he must restrain his mirth in the sacred place.

Why should we not laugh in church? Hilarity is a Christian virtue. It is not as though hilarity were the opposite of gravity or seriousness; the opposite of this is levity, and levity is far removed from hilarity. No levity in church! But hilarity is becoming, and if at times it finds expression in laughter, why not?

It is not recorded that the common people when they heard Jesus gladly, sometimes laughed heartily, but there is no difficulty in believing that they did—in their oriental fashion, indeed, which differs from ours, but still they laughed. Have you meditated, sir, upon the camel in the gospels? Have you set before yourself the man who strained out a gnat and swallowed a camel! Or that other picture of the camel going through a needle's eye? Did not the Galileans turn to each other with a smile, or even with a guffaw when they heard such words, or when they listened to the story of the man who hammered at the door after midnight till his lazy friend had to get up and give him two loaves? And were they any less ready to ponder the teaching because they had laughed with the teacher?

If we did really believe in the things which we profess, then would our mouths be filled with laughter, sometimes even in church. But you are right, sir, in reminding me that the funny man in the

pulpit, the man consciously and painfully making jokes, is one of these beings whom we could very well do without. But between the laughter called forth by such men, and the laughter of the redeemed, who are returning to God with "everlasting joy upon their heads," there is a world of difference. After all while there is little revealed to us about the life unseen, we are led to understand that there is music and dancing in that land, and there they begin to be merry.

Yours in the company of St. Hilary,
QUINTUS QUIZ.

VERSE

Winter Song

GONE is the hour when the blackbirds wheeled
In dark confusion down the Summer sky:
O treacherous body, let the heart be steeled,
The ears be deafened to their distant cry.

The barren fields are desolate and chill;
Winter has sealed the daisies' golden eyes;
Frost binds the grasses to the solemn hill:
Protest is futile—Summer always dies.

Deep in the forest fallen leaves and snow
Bury a dream that cannot rise again:
O restless flesh, the soul alone can know
The far, faint alchemy of April rain!

MINNIE HITE MOODY.

Penitence

FORGIVE our trespasses, which we confess:
That we have nullified the rights of man
Created in God's image; made him less
Than clod, who was the center of the plan;
Born brother, we have counted him a beast
And dulled his senses, while he served our own,
Themselves too numb to know that great and least
Shall stand together at the judgment throne.
Wherefore, forgive us, that we may redeem
Old wrong with right, in purpose and in act;
That brotherhood, revered in prophet's dream
Shall be revealed in liberating fact.
So shrive us, that we shall not sin again
And take his birthright from the least of men.

ELINOR LENNEN.

Orison

GIVE me the knees to clasp, the hands to kiss
Of that bright Being known in the world of time
As the impassioned and perverse desire
To love the hated and to honor the shamed,
And spend the oil of joy on the spirit of mourning;
Whose bright stigmata, on the heart of man,
Are tongues of fiery sweetness, trance and vision,
Calling forever on an unborn earth—
Our warlike hands to open and be bounteous,
And our sharp eyes to widen and behold;
Till all the golden streets of our desiring
Are these home thoroughfares we underlove.

SARAH N. CLEGHORN.

Vita Nuova

SO GENTLE was your earthly pilgrimage,
So fraught with quiet deeds and simple cares,
That when we saw you kneeling at your prayers
We little dreamed the stillness could presage
The entrance to celestial pasturage;
That even then your last leave was as theirs
Who passed from life to Life, all unawares
Of access to a promised heritage.

How strangely empty seems your vacant room,
The very furnishings wear alien guise,
And faint discerned within the glowing gloom
An open "Keats" upon your table lies.
One penciled line marks your novitiate;
"Waiting the Savior's welcome at the gate."

LOUISE MANNING HODGKINS.

Jesus

SUPREMELY intimate with that lost world
Men had forgot,
He knew the loneliness of genius born
To be denied,
And suffering he knew the pattern of
Our smaller dream,
And of our pride.

If courage has a symbol, if
There can be any silhouette
Against the cool, invidious dark—
Dare we forget?

GEORGE A. RYAN.

Dust of Old Dreams

BEHIND broken windows
Stuffed with rags,
While the wind cries like doom
And the ice crackles like the
breaking of hearts,
Hungry for food
But hungrier for love,
Fearful of tomorrow
But more fearful of the tomorrows,
They huddle,
Looking out on a wintry world,
Looking in on a shattered hope—
Dust of old dreams.

THOMAS CURTIS CLARK.

What Is Technocracy?

By Edmund B. Chaffee

WHERE can I find out more about Technocracy? This has been the recurring theme of the multitude of inquiries addressed to me since my article in The Christian Century for November 16. In the brief time since that article appeared "Technocracy" has changed from a word known only to the initiate to one on the tongues of literally thousands of Americans. It has already supplied the meat for many a sermon and the demand for speakers and writers upon it far exceeds the supply.

Naturally such startling facts and conclusions could not pass unchallenged, and they have not. The attack upon the technocrats is now gathering force. In answer to the favorable articles appearing in the New Outlook (November and December issues), the New English Weekly, Living Age (December issue) there are severely critical comments in Steel (December 5 issue), The Iron Age (December 1 issue) and particularly in the New York Herald-Tribune in its issues of December 15, 16, 17, 18. The fight is on. And it is being waged very largely by those who believe in the essential soundness of the present industrial order and who sense in Technocracy a new foe of unpredictable strength. This is a little surprising, for many of us had expected the attack to come instead from the economic radicals. But before appraising the merit of that attack let us be clear about Technocracy itself.

A Coined Word

Technocracy is a word coined some years ago by a California engineer to describe a new system and philosophy of government in which our economic affairs should be managed by the technicians, that is, the technically competent persons, in the interest of society as a whole. In the year 1920 a number of engineers together with physical and social scientists formed a voluntary and private organization for the purpose of studying, as Howard Scott, the director puts it, "the functioning of the social mechanism on the North American continent."

In this original group were such well known men as Charles P. Steinmetz, the electrical wizard, Bassett Jones, electrical engineer, Richard O. Tolman, of the California institute of technology, Frederick Lee Ackerman, architect, Thorstein Veblen, an unorthodox economist, and others rating high in the scientific and technical world. These men have been working at their self-imposed task during the past decade or more and have added to their number until now there are several hundred located in all parts of the world. Finding this esoteric name Technocracy at hand, this research group have applied it to themselves and have also used it to designate the body of fact and philosophy which they have built up in their researches. In other words, Technocracy is both the name of a group and the body of fact and conclusions it is building up. There are five points in Technocracy's system which deserve special attention.

Economic Measurement

First, there is a definite attempt to make a truly scientific approach to the economic problem. To quote Howard Scott, "Technocracy makes one basic postulate: that the phenomena involved in the functional operation of a social mechanism are metrical." Shorn of the big words, this means in plain English that it is possible to deal with the perplexing economic facts just as science has already dealt with the facts of physical nature; that is, that the changes taking place can be measured. Approaching the economic problem in this way it follows that all processes of evaluation are at once ruled out, for value has no metrical equivalent. Instead of dealing with value as classical economists have done Technocracy looks upon all organic and inorganic mechanisms, i. e., animals and machines, which make up the social order as "energy consuming devices." It gets at their vital relationships by measuring the energy they consume and the work they do.

Second: If we make this energy measurement approach to our economic and social problem it is evident that we have a new way in which to measure social change. In the philosophy of Technocracy, a socially steady state is shown by a society "whose per capita rate of energy conversion is not changing appreciably with time," while real social change takes place only when there is a change in the per capita rate of energy conversion. Viewing human history in this way it may be said that there was no real social change for 7,000 years. The highest rate of output of ancient Egypt with its 5,000,000 population was never more than 150,000 horse power for an eight hour period. As it was in the beginning so it continued up until about a century ago when the industrial revolution set in and the technological advance "multiplied the original output rate of the human machine by 9,000,000 as measured in a modern energy transversion unit."

Real Social Change at Last!

Our technocratic friends of course admit that history presents a continuous panorama of political change, changes of boundaries, changes of dynasties, and so forth, but they refer to these as mere "symptomatic changes." The rate of energy output during all these symptomatic changes was practically constant. There was no basically significant social change. Real social change has come in the last century and a half and particularly in this present century. Instead of needing five million people to develop 150,000 horse power, as in ancient Egypt, one of the New York Edison company steam turbines at the foot of

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the very street where I write will develop 193,000 horse power that is available every hour of the year. That this vast increase of available energy is profoundly significant socially may be partially grasped from the fact that since it has come, that is in the past 150 years, the world population has increased from 850,000,000 or thereabouts to 1,800,000,000.

Technological Unemployment

Third: The technocrats' accumulation of facts (an exhaustive analysis of the significant data concerning 150 commodities has already been made) leads them to the conclusion that the machines are displacing men so rapidly that no solution of the unemployment problem is possible under what they term the "price system." By this term they mean any commodity method of evaluation, so that in this respect Russia and the United States are alike—they are both attempting to conduct their economic life on the price system. Indeed, in the opinion of Technocracy the soviets and Wall street are about equally stupid. As these men see it, unemployment will increase in spite of any slight temporary turns for the better. The rate of employment with the machine technique tends toward zero.

Technocracy visualizes an almost completely mechanized production. But the glorious side of it is that it has now become possible to talk rationally about an economic Utopia; for the first time in human history it is within man's power to give all an abundance. Poverty in all preceding human societies has been inevitable. Today, Technocracy maintains it would be perfectly possible with the industrial plant we have to give every family the equivalent of $20,000 in economic goods and services. Moreover this present industrial plant is so far from being efficient that it would be quite possible to increase the output of goods so that every man could enjoy abundance of economic goods such as is now possible only to millionaires. But—and here Technocracy gives its solemn warning—this could never be possible under the price system. That system must go if we are to avoid complete breakdown, a breakdown the technocrats believe is much closer than the American public realizes.

The Drag of Debt

Fourth: Technocracy looks upon the debt claims against industry as being nothing short of absurd. As some of the group put it, the five per cent return which accrues to the investing part of the community is for the most part reinvested in industry. In order that industry in turn can continue to pay the same return on the added investment it must expand by a similar increment of itself per annum. To continue to satisfy these conditions it would have to expand at a compound interest rate, a manifest physical impossibility. How absurd this is, they say, can be seen by noting that $100,000, which is equivalent to a ball of gold nine inches in diameter, when invested at five per cent and compounded annually for six hundred years would at the end of that period be equal to a ball of gold the size of the earth and four times as heavy. The technocrats believe that these debt claims against industry are reaching the point where they will break its back and they adduce many figures and charts to prove it.

Fifth: The remedy. About this Technocracy is reticent. One can understand this reticence now that the attack upon these researchers is becoming bitter. They do have solutions for the problems they have stated but, as has been pointed out, they see no adequate solution under the price system. They believe that the industrial machine which has resulted from our amazing technological advance is so delicately constructed that only highly trained men can operate it. In a sense the technicians are already operating the mechanism but their efforts are obstructed and production deliberately curtailed by the business men and financiers who now control it.

Criticism Welcomed

Technocracy says let a man run who can run. It believes that efficient handling of the new machine technique can come only as that technique is placed fully in the hands of the technicians with the injunction to use the machines for the reasonable purpose of producing the goods the people need. If this were done there would be no use for money and each able-bodied man would need to work only 660 hours or thereabouts per year and possibly much less. For this he would receive some certificate that he had rendered this service and he would be allowed to draw his share of the goods he wanted as the productive capacity of society made possible.

Such in barest outline is the setup and message of Technocracy. Of course it is being criticized. These engineers welcome criticism. However, we doubt whether they were quite prepared for the almost savage attacks now being made upon them. For some of these critics are suggesting that Scott is not a bona fide engineer, that he never did have any important post in the Muscle Shoals project, that he is guilty of overstatement about his own achievements, and that he is a charlatan. But most of this is by way of innuendo and an amazing genius such as he is can scarcely be responsible for all the legends that have grown up about him. His shoulders are broad and he will answer these critics in due time. Then too, much is being made of the fact that Thorstein Veblen was one of the founders of the organization and that in his book, "The Engineers and the Price System," published in 1919, the same fundamental points were made that are now the framework of the Technocracy philosophy. Moreover Veblen's phrase, a perfectly natural one at the time, "soviet of technicians," is used to give a sinister slant to Technocracy's case.

To all this it may be said that there are other members of Technocracy besides Howard Scott and they are men of too great eminence in their respective fields to be lightly brushed aside. Their findings and conclusions merit profound respect and deep study.

Technocracy's clear portrayal of the vast changes which the new machine technique has brought is cause for the deepest thankfulness. In the words of Samuel S. Wyer, an engineer of the Fuel-Power-Transportation-Educational association, a foundation set up by the Ohio chamber of commerce, "Supplementing muscular power with mechanical power made more changes in the last three-quarters of a century in our living environment than all the changes in all preceding historic time." Technocracy may be wrong as to its remedy but it is close to one hundred per cent right in its analysis.

Disregard this group entirely and there still remain enough other engineers and economists who will vouch for the same facts. Technocracy or no Technocracy there is a veritable mountain of evidence to prove to anyone who will look at it that the American people has now passed as Professor Simon Patten predicted it would pass from an economy of deficit to one of surplus. The revolutionary shift from muscle to machine has given us a new world. A realization of this fact puts Utopia within our grasp. A failure to realize it will involve us in a catastrophe unparalleled in history.

A Christmas Service in Retrospect

By Reinhold Niebuhr

I WENT to church in the cathedral on Christmas day. It is one of the few days of the year on which I am able to attend church without preaching myself. On that day, though a nonconformist myself, I prefer a liturgical church with as little sermon as possible. It is not that I don't like to hear anyone but myself preach. I merely dislike most Christmas and Easter sermons. Only poets can do justice to the Christmas and Easter stories and there are not many poets in the pulpit. It is better therefore to be satisfied with the symbolic presentation of the poetry in hymn, anthem and liturgy. The sermons which interpret these stories usually make a rational defense of their historic validity or they qualify them rationally to make them acceptable to the intellect. I have preached many of the latter type in my own parish days, but I now feel sorry for the people who had to listen to them. I suppose it is necessary and inevitable that the poetry of religion should be expressed in rational terms but something is always lost in the rationalization. Dogma is rationally petrified poetry which destroys part of the truth "embodied in the tale" in the effort to put it into precise terms.

Belief in the Christmas Story

I believe the Christmas story. It expresses the idea that the great God of the universe has purposes which are relevant to man's purposes. That is very difficult to believe. There is, as a matter of fact, a note of rational absurdity in the belief. Human values must achieve cosmic validity if any religion is to live. Yet there must be in this belief some suggestion of the mystery of life and of the majesty of the divine which transcends human life. True religion must therefore be conscious of the difficulty and the absurdity of the human claiming kinship with the divine, of the temporal trafficking with the eternal. If the divine is made relevant to the human it must transvalue our values and enter the human at the point where man is lowly rather than proud and where he is weak rather than strong. Therefore I believe that God came in the form of a little child born to humble parents in a manger "because there was no room for them in the inn."

But if I put all this in rational terms I lose something of the rich variety of the Christmas story. I prefer, therefore, to do what I did on Christmas day: I like to sing "Hark the herald angels sing" and "O come, all ye faithful." I like to hear the soprano of boys' voices rejoicing, "Glory to God in the highest." (Why is it that a boy's soprano gives a suggestion of the supernal not to be found in a woman's voice? Why should these urchins who have such a difficult time keeping quiet in their choir stalls suggest the song of angels to me?)

. . . *Until the Sermon!*

Even when we come to the Nicene creed I enjoy it. I should not like to commit myself to the Nicene creed in cold blood. Here poetry has been transmuted into dogma—"very God of very God, begotten not made." I want to raise some questions about that. But why bother? The choir is singing it to an E flat tune by Eyre. The curse has been taken from the dogma. The alchemy of the service has changed what was once poetry and has been made into dogma back into poetry again.

The priest reads the lesson from the altar. He intones, "The word was made flesh and dwelt among us." That is a very philosophical statement of the Christmas story and I believe it. But I don't like to have a little man in a frock coat reading it to me from behind a desk. I would rather hear that imposing and sonorous phrase coming from a priest who is hidden from me by the choir screen and who intones it with a suggestion that a mystery is involved in this simple statement. In short, I am inspired by everything in the cathedral service until it is time for the sermon.

Of course there must be a sermon. Religious emotion must be made relevant and applicable to the

problems of everyday life. The church has a teaching function. Let it inspire religious emotion, but the religious emotion must be channeled into all of the thirsty areas of life. The bishop is preaching this morning. I don't like anything about his sermon. My democratic soul rebels at the obsequious verger who bows him into the pulpit. I don't like the bishop's kind of self-consciousness. He talks about the lowly Jesus with the accompaniment of imperious gestures calculated to suggest that he—the bishop—is a prince of the church. Perhaps I am prejudiced against this bishop because I happen to know many of his attitudes on public and theological questions and I don't agree with any of them.

Christ Our Judgment

Yet if I had never heard of or seen this bishop before I would not have liked his sermon. His text was "Jesus Christ, the same yesterday, today and forever." The bishop said that the spirit of Christ would solve all problems. If men only followed him there would be no more war and the injustice of poverty and riches in industry would be abolished and all the churches would be united. If men only followed him! I have heard all that so often. The bishop did not suggest that Christ is our judgment as well as our hope. He did not say that none of us, not even in the churches, live by the law of Christ. There was nothing in the sermon to suggest that at the foot of the cross men become conscious of the sin of self-will and the tragedy of unrealized ideals. He did not even suggest that the life in the manger ended upon the cross and that ours might end there if we really emulated it.

As usual, the mystery of Christ was reduced to the ideal of mutuality. We must all love one another and the world will be saved. But what are we to do since we are not good enough to love one another? What political and what religious conclusions are we to draw from the fact that we are selfish? The bishop was certain that the world would really follow the law of Christ if only all men believed that Christ was God. Many other preachers have held that the world would follow the law of Christ just as soon as men ceased believing that he was divine and regarded him as a human example. There was nothing in this sermon, as there is not in most sermons, to suggest that when the word was made flesh it not only revealed the relevance between the human and the divine but the distance between the human and divine.

We can touch the divine by our ideals. We know we ought to love. But we do not, as a matter of fact, love our neighbor as ourself. We can love enough to know that the highest human ideal must be stated in terms of love and that thus stated it becomes a symbol of the divine. But we do not love enough to have the word made flesh in us.

Thus I rebelled against the bishop's sermon. There was no note of humility in it. There was only the suggestion that the church had a message which the world had not yet heeded. I knew that the bishop is not celebrated for the spirit of humility and I may for that reason have been offended by the suggestion of unconscious arrogance in his message. But he might have been a much more humble man than he is personally, and his sermon would still have been inadequate. The world is in moral confusion partly because religion is not fulfilling its task of helping people to know themselves. How can we know ourselves if we do not scrutinize ourselves from the perspective of the absolute? That is how we learn how selfish we are.

If we estimated our selfishness accurately we would not be deceived so easily by the efforts to reform the world by persuading people to be a little less selfish than they are. We would know that to the end of history selfishness will clash with selfishness. Knowing that, we might be more ready for political programs which place a social restraint upon human egoism and we might also be more ready for a religion which plumbed the depths of life, and ceased to move merely upon its surfaces.

Obscuring Ancient Insights

It would be foolish to suggest that, because the bishop's sermon failed to help me while his cathedral did, we ought to have fewer sermons and more liturgy. The poetry of religion must, after all, be interpreted, if it is to become most effective. It would be truer to say that the adequacy of the liturgy and the inadequacy of the sermon is roughly symbolic of the fact that the central message of the Christian religion still lives in the tradition of the church but that it is not being made applicable for the problems of our common life. When we sing our religion all the ages of Christian wisdom speak to us. But when we preach it the petty illusions of the nineteenth century, the illusions that men are good and are becoming better, that the kingdom of God is around the corner, obscure the profundities of ancient insights.

In the bishop's liturgy the prayer of general confession acknowledged "that we have done those things which we ought not to have done and have left undone those things which we ought to have done and there is no health in us." But there was no such suggestion of contrition in the bishop's sermon. That is, roughly stated, the difference between the gospel and the gospel as we preach it. I say "we" because the reader will have discovered by this time that I hate the arrogance of the bishop so much because it is my own arrogance slightly accentuated.

Solitude

THE storm
Named solitude
Cuts our dead branches out,
Sends roots to find a deeper source.
Come, storm!

ELINOR LENNEN.

88 Knightsbridge, London

By Agatha Harrison

UNTIL September 1931 few people had noticed this house. Then suddenly it leaped into fame over night, for it became the headquarters of Mahatma Gandhi and his staff during the second round table conference. In the well-known hotels of Mayfair, several of his colleagues had taken luxurious suites. But this man had elected to live in the East end, among the people he understood—the poor—and accepted the invitation of Kingsley hall, Bow, to stay there. This made it exceedingly awkward for his colleagues, as Bow is some five or six miles from the conference center, and the talks that were necessary at all times of the day and night required his presence at a more central place. So Mr. Gandhi was prevailed upon to have a pied á terre nearer to St. James's palace, and 88 Knightsbridge was taken.

I do not think Mr. Gandhi was ever really happy about this arrangement. He would acknowledge its convenience, but the cost of it all was an ever-present anxiety. For you cannot be in Knightsbridge without paying its price, and this price represented to Mr. Gandhi food for starving people in India. The only time the two devoted friends, C. F. Andrews and Mr. Gandhi, had a difference of opinion in these days, was over this house. Mr. Andrews felt, naturally, that no expense should be spared to conserve the strength and time of his friend for the momentous work he was called on to do; Mr. Gandhi continued to worry about the money. He insisted on going back to Bow for his scanty hours of sleep, but at other times when the conference was not in session, Mr. Gandhi was to be found at 88.

Full to Overflowing

Before long the house was full to overflowing. C. F. Andrews had a sky parlor, and gave all his energy and time to helping his friend. In the odd minutes he worked on his book, "What I Owe to Christ." Some of the chapters were dictated over and over again to me in the midst of these hectic days, and then taken upstairs for revision. In a previous article (The Christian Century, September 28, 1932) the part he played in getting Mr. Gandhi to London has been described, and now he set to work to make this visit of value in a variety of ways.

Then there was Mrs. Cheesman. She had helped Mr. Gandhi in South African days, and now came again to the help of her friend, putting aside all her many responsibilities to give him her expert assistance. Mrs. Cheesman is the sister of Henry Polak, who had been in prison with Mr. Gandhi in South Africa—a devoted friend of India, whose knowledge and wisdom on the Indian question are unequaled, and for whose presence in London many of us are profoundly thankful. Mrs. Polak's book on Mr. Gandhi is a revelation of those dramatic South African days, and should be widely read. Dr. S. K. Datta and his gracious wife also made this their headquarters, the latter acting as hostess for our family. Horace Alexander, of Woodbrooke settlement, Birmingham, was another invaluable member of the group. Only those living in the house will ever know of his effective background work. There were hosts of others who came and went.

The Mahatma

It is almost impossible to describe our household. Perhaps the best way is to tell of some of the chief actors in that drama. First and foremost the mahatma.

Personally, I find it difficult to make a critical estimate of this man. For when you meet absolute honesty and directness of purpose in a tangled world, you are in the presence of something that silences criticism. I can see how difficult he makes the path of governments, for real sincerity and directness are embarrassing, and I sometimes wished he could make more allowance for this. He is the most disconcerting person to work with, but very human and lovable. How he can work in the midst of so much turmoil, is amazing. He is rarely alone. The only time I saw him left by himself was after the famous session at the end of the conference when the prime minister had announced the policy of the government (later incorporated in a White Paper) and Mr. Gandhi had given his serious answer foreshadowing what lay ahead. He came back to 88 immediately after, and sat by the fire spinning in silence. Watching him from the other end of the room, I was reminded of Atlas carrying an intolerable burden on frail shoulders.

The mahatma does not believe in closed doors. The most important talks were carried on with a variety of men and women listening. Cables and letters could be seen lying about—he trusts people entirely. Just before Mr. Gandhi left for India he asked me if I would take on an impossible task—that of working as a free lance on "the mutual understanding" between our two countries. This conversation started with Mr. Gandhi, Horace Alexander and me, but soon a group of people was sitting around while arrangements, financial and otherwise, were carried on, and the mahatma questioned me closely on how I lived and at what cost!

Mr. Gandhi's Secretary

At the time of his fast, feeling I needed the advice of this man on the work I was called on to do, I cabled to him. In a few hours his answer came from Yeravda jail: "Understand your struggle. God will guide your step." The simplicity and directness of Mr. Gandhi are bewildering.

Then there was Mahdev Desai, Mr. Gandhi's clever political secretary. The world should know

about him for he is a strategic figure in the Indian situation, and the right-hand man of the mahatma. At present he is with him in Yeravda jail. I asked Mahdev how he came into the national movement, and he told me that many years ago he had heard Mr. Gokahle, on his return from South Africa, talk about the mahatma. An expression he used concerning the power of Mr. Gandhi arrested this brilliant young lawyer, for Mr. Gokahle said: "This man can make heroes out of common clay." Mahdev Desai determined to learn more of a man who had such power, and the result is that he is now one of the chief men on whom Mr. Gandhi relies.

Before Mahdev Desai left for India he asked me to help him buy a present for his small son, and showed me a photo of both of them taken at the ashram at Ahmedabad. A dear little man about five years of age, with the embarrassingly direct gaze that children so often have. We went to Harrods store, close by 88, for it is famed for its children's toys. Though many of the things Mahdev saw intrigued him, he was troubled by the lavish display. I knew that a wealthy friend had put a sum of money at his disposal, and suggested that he buy one of the toys for his child. I shall not forget his expression as he said: "How can I buy that toy for my son when other children have not enough to eat?" I hastily led him to Woolworth's store, where we bought a sixpenny paint box and painting book for the little son. Did he get this paint box, I wonder, before his father was imprisoned? . . .

Mahdev Desai was also the keeper of the common purse, and a more meticulous care of money I have never seen in any organization for which I have worked.

Devadas Gandhi

Devadas Gandhi, the mahatma's son, should come next. He bears little outward resemblance to his famous father, except perhaps in his radiant smile. He is a charmer, and made a deep impression here, for he is such a friendly person, yet a keen politician. He with the others took his place alongside Mr. Gandhi, attending the sessions of the conference, and doing a variety of other tasks. Shortly after they left, I happened to go into a dairy near by 88, and they asked affectionately after him, very distressed to hear that he was in prison.

Another of the lieutenants Mr. Gandhi brought with him was the gentle, clever Pyarelal, a lover of books and music, and a dreamer. He too had given up a brilliant career in order to follow the apostle of non-violence. He and I worked closely together, and from him I learned much about the stern discipline that being a follower of the mahatma entails. On one occasion a letter could not be found that Mr. Gandhi wanted. This was not surprising, considering the mountainous correspondence that engulfed us each day, and the inadequate staff to cope with it. After many hours of search, I suggested we give it up. But Pyarelal replied: "It will have to be found; you cannot give that answer to Mahatmaji." And sure enough, after two days' search, it was found! In between our work Pyarelal talked to me about India, and of his family and friends—of his elderly mother who had joined the congress movement—of his sister training to be a doctor. Later I read of the arrest of his mother, and had a letter from his sister in which she told me of the effect of the ordinances on the lives of the people. "Soon our *thoughts* will come under the ordinances," he wrote. That sentence haunts me.

[At this moment Pyarelal and Devadas are released from jail, but expect to be re-arrested at any moment.]

Bernard Aluwihare

Then Bernard Aluwihare. Unlike the others, he had been in this country before, for he studied at Oxford, and had many friends. One of his tasks at 88 was to attend to the telephone, and he dealt with that insistent instrument in a unique way. It never stopped ringing, and momentous, as well as stupid, messages came through. Little wonder that he sometimes treated the people at the other end in a rather cavalier fashion. An important call might come from Whitehall, and the next minute some pressman wanted to know whether it was true that Mr. Gandhi was going to meet the king clad only in his loin cloth. "No," I heard him explain patiently, "Mr. Gandhi is going to wear striped trousers and a black coat!" Needless to say, this conversation ended abruptly. One day when sending an important cable for Mr. Gandhi over the phone, and being asked to "spell it please," I heard him use this telephone alphabet: G. for God, A. for Ass, N. for No one, D. for Donkey, H. for Hell, I. for Idiot. Then he put down the receiver with his infectious grin.

Of course he sometimes treated a high official in this inconsequential fashion, with embarrassing results. But he certainly added to the zest of life, this charming debonair lad. He also was arrested soon after he reached India.

Miss Slade

And finally Miraben—Miss Slade. She is the daughter of an admiral, and gave up her life of leisure to become a disciple of the mahatma. Many tales had preceded her coming, few sympathetic, and some insensitive and vulgar. I was eager to meet this woman, but was frankly unprepared for the serene, poised person I found a few days after their arrival, busy sweeping out Mr. Gandhi's cell at Kingsley hall. We soon became friends, and in the weeks that followed, I saw much of her. One day I asked if she had any regrets in coming back to her old setting, and shall not forget her expression as she told me that, on the contrary, when she decided to take this step, she felt as though she had "come home." She strenuously avoided all publicity, though reporters were hard on her tracks. She spoke at only a few meetings, but always left her mark. If

XUM

her family wanted to see her, they had to come to 88, and sit in a small pantry and talk, while she prepared Mr. Gandhi's simple food.

One incident I specially remember. We both went to a large reception given to the conference delegates at the Lyceum club, the scene of many brilliant gatherings. As she handed her plain khaddar blanket to the cloakroom attendant, to be placed alongside the velvet and fur wraps of other women, she said: "The last time I was in this club, I was a member." It is difficult to describe this woman, except to use her own words—that her spirit had found its "home." Now she is serving her second term of imprisonment in a Bombay jail.

The Detectives

The picture would not be complete without mention of the two detectives attached by the government to guard the frail body of Mr. Gandhi. This particular pair are generally detailed to shadow royalty. Though accustomed to watch for the sinister side of life, their work now took a different turn. They grew to love "the little man" as they affectionately called him; he became their friend for whom they would do any service. They also lent a willing hand to the rest of us when we were extra busy.

Before Mr. Gandhi left London, the head of the political department at Scotland yard asked if there was anything more he could do for him, and Mr. Gandhi requested that his two detectives might go with him as far as Brindisi. When asked why, the mahatma replied, "Because they are part of my family." This request was granted, and they accompanied him across the continent, and told me later that when they saw him off on the boat they felt as though they had lost a child.

In the pockets of these men, going about their strange work, are the watches sent them from India with the inscription: "With love from M. K. Gandhi." What a tale these detectives could unfold if reminiscences of the doings of a criminal investigation officer were allowed to be written!

Working at All Hours

The two maids must have mention. Under ordinary circumstances they would expect a reasonably houred day. Yet they cheerfully worked till all hours, answering the bell that never ceased ringing, and getting food for the family at odd hours.

Out of all the memories that crowd these days, it is difficult to make a selection. Some stand out. The evening prayers when the room would be crowded with people eager to learn more about this man's way of life. The early mornings when Mr. Gandhi arrived, and you felt as though a torchlike "something" had come into the house. He would spring out of his car and be up in his room sitting by the fire spinning, in a flash. In every corner of the room were famous sculptors and artists trying to get a model or picture of this elusive man. Strewn around were letters and cables needing immediate attention; members of the conference seated on the floor, anxious to get his opinion before the conference session; men and women from all over the world waiting for a word from him; C. F. Andrews and Horace Alexander quietly working in the midst of it all; Mrs. Cheesman patiently waiting to take some important letter. And in the center of all this the imperturbable mahatma. Then finding it was time for the conference, he would dart out to his car; followed by panting detectives, and some of his staff clutching the famous spinning wheel and the green rush basket containing his food.

Trans-Atlantic Telephoning

Another outstanding memory is the evening when Bishop Fisher of America bridged the Atlantic by telephone from Chicago, begging the mahatma to come to the states. Mr. Gandhi insisted on taking this call himself, though C. F. Andrews and I stood by in case he could not hear, as he so rarely uses the telephone. The press waited outside eager to catch what was said. But Mr. Gandhi soon ended this expensive conversation, for again his mind was worried about the cost, and what the money meant in terms of starving people.

There were amusing incidents. Miraben, for example, finding that someone had taken the special celery saved for Mr. Gandhi's lunch, and trying to find the culprit. They laughingly blamed C. F. Andrews for this.

Indescribable days, filled to the brim with hard work, vital interest and laughter, and a surge of people that came and went. I wish we had kept a visitors' book that there might be a record of the politicians, religious leaders, and men and women of every shade of opinion who crowded the passages of 88. Did our country realize the significance of this figure in its midst? The press headlined the fact that he met Charlie Chaplin and Bernard Shaw, and that he dared to go to Buckingham palace in his famous loin cloth. But little notice was taken of the ominous things he said at the conference, the truth of which we are now experiencing. "Thou knewest not the time of thy visitation," I overheard one of our family remark. I am afraid this is true.

Reigning Within Prison Walls

The third round table conference is now in session here in London. By the time this appears in print its fate will be known. But while these deliberations are going on, the chief person in this Indian drama is "detained at his majesty's pleasure" in Yeravda jail, without trial. "Gandhi reigning over India from within British prison walls," as someone has remarked.

Ten or twenty years hence a tablet will probably be placed over the door of 88 Knightsbridge: "Mr. Gandhi made his headquarters here, when he attended the round table conference in 1931." Today, some of us passing that house see a question in letters of flame: "What have you done with Mr. Gandhi?"

JANUARY SURVEY OF BOOKS

Prophet of Disillusion

MORAL MAN AND IMMORAL SOCIETY. *By Reinhold Niebuhr. Charles Scribner's Sons, $2.00.*

A SIGNIFICANT commentary on the temper of our time lies in having such an acknowledged leader as Reinhold Niebuhr become a prophet of disillusion. One who has so vigorously embodied the longing for revitalized and re-socialized religious faith has given way, on his own confession, to a "harassed and disillusioned" mood. This book is the carefully reasoned apologia for his maturing social philosophy.

It has been eagerly awaited by many who, admiring his courage and revering his devout soul, are troubled by his apparent compromise with the spirit and social technique of violence. Out of the white heat of the social crucible, he has distilled here the essence of his conviction. To read this book on the threshold of a new year is to invite a twelvemonth of spiritual agony. To call the book fully Christian in tone is to travesty the heart of Jesus' message to the world. To regard it as merely the distortion of a social crusader is to reckon without the greatest movements challenging Christianity today. Every thinking Christian must squarely face the major thesis of this book, or confess the impotence of his faith for a day when the dawn is lowering red.

That major thesis is the futility of the Christian social ideal. Man as an individual is capable of moral elevation; man in the collective groups of society, industrial, social, or national, is a brute. "The brutal character of the behavior of human collectives, the power of self-interest, and collective egoism in all inter-group relations . . . make social conflict an inevitability in human history, probably to its very end." (p. xx.) The tonic rigor of its early pages exposing the sham and hypocrisy of much liberal religion soon takes on the darker hue of cynicism, and in the end gives way to unrelieved pessimism: "The dream of perpetual peace and brotherhood for human society is one which will never be fully realized." (p. 21.)

The cutting edge of Niebuhr's cynicism has been sharpened to deadly keenness by the grindstone of contemporary life, whirling its headlong way to chaos. The axe of his mind was laid not long since, in these very pages, at the root of another tree, a proffered "Preface to Christian Faith in a New Age." Dr. Niebuhr then stated his honest opinion that the religion of Rufus Jones, while "positive and filled with the spirit of confidence," had nothing to offer the complex life of an industrial civilization. It is futile to trust the efficacy of "tender-hearted and religiously inspired individuals dealing with other individuals" for working out the dilemmas of society. To appeal to the innate morality of man is to revive the "expansive sentimentalities of the nineteenth century. Any theology built upon them must perish."

Such an unresolved discord cried aloud for further development, and this we have in the new book, which is a compound of practical philosophy and social psychology, with a fainter sprinkling of theology than might have been expected from a professor of Christian ethics. The book is far from satisfying, it raises more questions than it answers, but no one whose conscience has been kindled by the flame of Niebuhr's social passion can afford to delay its reading. The author is saddened and sickened by the hypocrisy of much that calls itself Christian, and out of his soul's agony he has wrung this explanation: Man is endowed with a conscience, and with that sense of the Absolute which is religion, but the distinction between individual and group morality is sharp. "There is not enough imagination in any social group to render it amenable to the influence of pure love. . . . The selfishness of human communities must be regarded as an inevitability. . . . Moral factors may qualify, but they will not eliminate, the resulting social conflict." (p. 272.)

This answer is based upon an incursion into the field of social psychology, whose logic is appealing, but whose premise may well be challenged: "Men will never be wholly reasonable, and the proportion of reason to impulse becomes increasingly negative when we proceed from the life of individuals to that of social groups." (p. 35.) "The larger the group, the more certainly will it express itself selfishly in the total human community." (p. 48.) Here is a strange echoing of the doctrine of human depravity, which Niebuhr has too much sense to attach to every innocent babe, but which he now loads upon man's social nature. No one can deny the large measure of truth in his analysis of patriotism and class prejudice, but the trouble becomes serious when the practical deductions are drawn from his theory. Since man "in the mass" will always be a prey to his lower nature, coercion is the only effective means of bringing justice. And coercion means violence, sooner or later. The author does not hesitate to press to this unwelcome conclusion: "Once we admit the factor of coercion as ethically justified . . . we cannot draw any absolute line of demarcation between violent and non-violent coercion." (p. 172.) "There is no purely ethical ground upon which violence and revolution can be ruled out." (p. 179.) "The elimination of coercion is a futile ideal." (p. 235.) Of a truth, the author seems to believe that "men of violence take the Kingdom by force!"

Here is something that needed to be said. Such a broadside against social meliorism was long overdue. It is high time, before more universities are endowed by conscience-struck capitalists, to be told that educators cannot save America, not even sociologists, who persist in attributing to ignorance evils which spring from more sinister elements in human nature. It is well to obliterate our fond distinction between violent and non-violent coercion and to be reminded that the economic coercion of Gandhi and the military coercion of Lenin are ethically of the same color.

But, with all that makes this apologia so timely, it contains four major faults, which will keep it from becoming that charter of social action which many had hoped it would be:

1. Its conclusion is so dangerously near that of conservative religious orthodoxy as to give rise to serious confusion. In saying that "the religious ideal in its purest form has nothing to do with the problem of social justice" (p. 263), the author's desire for *more* than justice will be easily distorted into an acquiescence in something *less*. To say that "the full force of religious faith will never be available for the building of a just society, because its highest visions are those which proceed from the insight of a sensitive *individual* conscience," (p. 81) is to widen the gap between personal religion and social idealism, in the manner of a conservative revivalist.

2. Its central premise will be widely challenged by psychologists. "It is naturally easier to bring order into the individual life than to establish a synthesis between it and other life." (p. 30.) But is the achievement of inner harmony so easy as he implies? And does not modern science point to the social origin of most moral ideas? Strange indeed, if the social matrix of moral idealism should itself be forever insensitive to the influence of those ideas!

3. The inconsistency of his own position, as a pacifist in international life and a militant socialist in industrial life, has not escaped the author's lucid mind. But it is fair to ask why, if a group becomes more selfish as it becomes larger, Dr. Niebuhr has such faith in the miraculous transmutation of group selfishness into social wisdom on the part of that proletarian class of which he wishes to be the spokesman and philosopher.

4. To one, however, whose professorial chair calls him to "apply Christianity" to the problems of life, the great question is this: "Can such destructive cynicism ever be harmonized with a striving for the kingdom of God on earth as in heaven?" If "love is baffled by the more intricate social relations" (p. 74); if "it is unthinkable that a group should be able to attain a sufficiently consistent unselfish attitude toward other groups to give it a very potent redemptive power" (p. 267), then indeed society will remain "man's great frustration" (p. 82). Pessimism can speak no gloomier word.

Must we, then, consign society to unending struggle, to a balance of more or less violent forces, across which man's moral ideals flit as in a dream? To remove the morally creative factor in social life, which we call religious idealism, or even to write it down as weak and futile, would do much to hasten the doom which Niebuhr fears may soon be upon us. Many of his friends, however, are still bold enough to believe in the potency of the Christian "good news," for society as well as for man's inner life, and decline to make the surrender to "the order of nature," to which his heroic struggle has, for a season, driven him.

THEODORE C. HUME.

Religions and Cultures

RELIGION IN VARIOUS CULTURES. *By Horace L. Friess and Herbert W. Schneider. Henry Holt & Company.*

THE feature which distinguishes the purpose of the authors of this work from that of the authors of several other recent and excellent books on the world's great religions is their design of considering religion, in every case, as a phase of the total culture of the people who hold it and therefore as something to be viewed not as a body of material that can be isolated for study but as something which must be seen in its relation with social institutions, customs, morals, art, philosophy, and whatever else enters into the complex of a culture. This fruitful conception of religion has already been utilized to advantage in many studies of both the history and the present aspects of Christianity, but it has not, so far as I know, been so consciously applied on a wider scale to a systematic study of the whole course of the development of religions throughout the ages and throughout the world. The present effort is not, in fact, quite so extensive as that, for there are some intentional omissions, the most important of which is Mohammedanism.

The presentation of this point of view to students—and this is obviously designed for use as a textbook—cannot fail to be stimulating. Yet the treatment itself, excellent and scholarly as it is, seems scarcely to present the expected contrast with earlier works in which this view of religion as an integral part of the mores of the group is either not so explicitly avowed or not stated at all. On the one hand, it is scarcely possible for anyone, whatever may be his theory of religion, to write about the Greek religion, for example, or Buddhism, without paying a good deal of attention to the civilizations, the types of morality and the social practices which have been associated with these faiths, while the forms of artistic and imaginative expression in which their acts of worship have been embodied constitute a body of material which has not been neglected. And on the other hand, to carry out the plan with any degree of completeness would be a stupendous task involving nothing less than the writing of a general history of civilization. In actual practice, some limits must be set.

But even if that contrast is less sharp than might seem to be promised, the treatment in this volume lays greater stress upon the place of religion in social history and upon the concrete and objective aspects of religion. "The aim of this guide," say the authors, "is to facilitate the study of the varieties of religious traditions, institutions and arts, describing what groups of men do in expressing and cultivating what they together hold sacred." It is the emphasis upon what they *do* that constitutes the distinctive feature. Therefore there is, for example, a much fuller account of the organization and practice of the Roman Catholic church than is found in other books covering the same general ground.

The extensive classified and annotated bibliographies (sixty pages with, at a guess, an average of fifty books to the page) are bewilderingly ample. The evaluations of some of the books appear to be rather arbitrary and opinionated, but even so there might advantageously be more of them, for the student will be sadly in need of a guide through such a wilderness of literature.

W. E. G.

The Twilight of the Progressives

FAREWELL TO REFORM. *By John Chamberlain. Liveright, Inc.,* $3.00.

PROGRESSIVE novelists, muckrakers, essayists, philosophers and political leaders come trooping along in procession through the pages of this book, which defines the curve of "the rise, life and decay of the progressive mind in America" from 1890 to 1920. The main thesis demands attention.

Prior to the war the tide of the progressive movement. working toward an economic democracy, was running high As well as having literary proponents, the cause was being espoused by practical politicians, including Bryan, Roosevelt, La Follette and Wilson. Roosevelt, "an astounding, charming, effervescent character . . . kept himself an economic moron in order to remain in politics." It was in La Follette that the greatest hope lay, but with his defeat and the coming of the war the progressive movement, as some of its supporters foresaw, was frustrated.

The weakness of the movement lay in its attempt at reform. "In the United States, 'reform' . . . has always had a 'return' connotation. By 'reform' a host of political leaders . . . have hoped to 'return' to the ways of their fathers—to the methods and possibilities of a more primitive capitalism." Insistence upon this method, says the author, is simply one more drive toward an American fascism. Reforms fail to achieve what they are intended to achieve, thus making that "which they are intended to patch up only the more unpatchable." Capitalism cannot be patched up to bring justice to all under modern conditions. A "planned capitalism" is inconceivable because of the unavoidable conflict between the controlling class and the public weal.

By bidding farewell to reform, I take it, the author means that it is impossible to reform the present order in the sense of going back to a more primitive type of capitalism, or by modifying capitalism, but that it is necessary, after an exhaustive study, to make the order conform to what the facts demand. The present condition demands politics along socialist lines. "Political organization looking toward a social-

ist America, or an 'industrial democracy' . . . is the sine qua non of any alternative to the present chaotic order." The new order must not conform to traditional Marxist doctrine, but must be modified to meet modern American conditions. Revolution, to bring satisfactory results, must be brought about through the ballot box.

Definitions scattered throughout the pages of the volume are striking. "Corruption means, of course, the attempt to divide service between two masters, the general weal and the individual desire for profit." Veblen defines vested interests "as a right to get something for nothing." A nation under capitalism "is a collection of various interests, none of which goes to make up its part of a functioning whole until its bargaining power has been satisfied." Politics, in simple words, is "the art of organizing and preserving for the organizers the means of existence and the way of life these organizers prefer." Certain ultra-patriots of the day would be horrified to read the author's approval of the statement that the national convention was organized by a group of great landholders who "hid their will behind a smokescreen of the preamble, 'We, the people . . . '" Government "is a fulcrum, not an entity—a fulcrum by which men in organized groups get predatory leverages which enable them to better themselves at the expense of the less powerful, the less wary, and the less worldly sagacious."

One wonders at the omission of a consideration of writings such as those of Walter Rauschenbusch! Or, perhaps he is dismissed with the statement about the church: "From that time on (when colleges liberalized their curricula) we find the church on the defensive, giving ground here and there, probably a force making for a genteel liberalism, but certainly not a generating force." Certain parts of the book are burdened with details and the quotation of titles. Such criticisms are, however, incidental when compared with the discriminating evaluations and challenging points of view set forth. This work is invaluable to a study of the progressive movement in the United States. Most Americans will disagree with phases of Mr. Chamberlain's position and not a few will falsely label him "communist." It would be far better that this volume be given the thorough consideration it deserves.

MARK RICH.

Tales from the Talmud

THE UNCONQUERED. *By Joseph Gaer, Sinai Press, Cincinnati.*

THIS is a fascinating collection of folktales from old sources in the Talmud and other records describing Old Testament characters and incidents familiar to Christians as well as modern Jews. The stories are told in a recitative way that is particularly interesting to children, and artistically illustrated. One wishes that the author had forgotten all about adults while he was writing. A few scattered facetious quips are obvious gestures to older people, but serve no purpose. The three men in the fiery furnace, and the rebuilding of the Temple wall in Jĕrusalem are examples of the legends, familiar to us since early childhood, which here are told from an angle different from that to which we are accustomed. The Golden Rule, for instance, is mentioned in the advice of the dying Tobit to his son Tobias:

"Tobias, listen to my last words and make them your guide through life. Promise me that when I am gone you will honor your mother all the days of her life." "I promise." "Give part of all that you have to the poor, whether they are of Israel or not." "I will." "Never permit pride to enter your mind or rule your words." "I promise." "Pay for all work done for you before the perspiration of the laborer is dry from his brow. Share your bread with the hungry, and let your coat cover the naked. Fear not poverty; need but fear wickedness and injustice. And above all things remember this, my son: Never do to others what you would not have them do to you."

This is a splendid book for a Sunday school library because it provides a rich background for an understanding of Biblical times.

WINIFRED MEAD CLINCHY.

Never the Twain Could Meet

SHERMAN: FIGHTING PROPHET. *By Lloyd Lewis. Harcourt, Brace & Company,* $3.50.

LEE OF VIRGINIA. *By William E. Brooks. The Bobbs-Merrill Company,* $3.50.

MODERN WAR was born on May 6, 1864. On that day, "Sherman gave the word; 254 cannon began to rumble, the barrier went up on 98,000 men, most of them between eighteen and twenty-five." Straight through the heart of the Confederacy this great army was to march for approximately 2,500 miles. It cut itself loose from its bases; it lived off the country (and lived high); it swept a swath of destruction approximately sixty miles wide the length of its march; it avoided battle and contented itself with outflanking its opponents. The end was the surrender of Joe Johnston and the final collapse of the war. In the eyes of military men it was the maddest venture ever resorted to; British military journals of the period spoke of Sherman's march with an incredulity that showed they believed him as crazy as his enemies had charged. But Sherman had seen a new vision of war. To him, it was no longer a contest between armies, but between peoples. His job was not to beat Johnston, but to beat the south. If he could make the south incapable of supporting Johnston (and Lee) then he had the way of ending the bloody agony. As he pushed off from Atlanta for the sea he wrote Grant: "This may not be war but rather statesmanship, nevertheless it is overwhelming to my mind that there are thousands of people abroad and in the south who reason thus: If the north can march an army right through the south, it is proof positive that the north can prevail."

The south has never forgiven Sherman—although he probably came closer to sympathizing with the southern viewpoint on slavery than any other important northern general, and brought the wrath of the north (led by Stanton and the Chicago Tribune) down on his head for his generosity to Johnston at the surrender—for the destruction which he carried with him. But if his campaign is studied against the background of the campaigns of 1914-18 it will be seen that he was, as Mr. Lewis claims, the prophet of a new military day. Almost everything about Sherman's generalship which in his day made him a target for abuse—his scorn for cavalry, his insistence on press censorship, his refusal to be bound by civilian control, and his preoccupation with the destruction of an enemy's economic resources—is today the orthodoxy of military command.

But if Sherman was the prophet of a new day, Lee was the last paladin of an old. "Classic" warfare—that is, the contest between armies in the field—found its supreme exponent in him. The way in which he handled the army of northern Virginia to ward off every thrust at Richmond for four years stands yet as an unsurpassed illustration of the fencer's virtuosity, translated into terms of armies. Lee could not understand Sherman's kind of war, any more than the Chevalier Bayard could understand the kind of war that would resort to firearms. "Was this the warfare of the

civilization of the nineteenth century?" he demanded in later years. The answer was that it was not; it was the warfare of the twentieth. The warfare of the nineteenth came to flower at Fredericksburg, when "the long line of blue moved steadily forward, its bayonets gleaming in the sun, with the artillery behind them roaring out its throaty defiance," and those by Lee, who knew that the blue lines were moving to the shambles he had prepared heard him say: "It is well that war is so terrible or we might grow fond of it." War had none of that fascination for Sherman; to him it was always, and only, a hellish way of doing a necessary job.

Both Mr. Lewis and Dr. Brooks have made the military significance of their subjects clear. But they have both done more than that. They have brought the two men back from the mists of legend and made them live again. Lee is here no more the white marble figure that the south has almost deified; he is a human person, capable of making mistakes, and yet indisputably great. And Sherman . . . well, one despairs of describing the blazing figure that Mr. Lewis makes of Sherman. From the incredible toil of his book and its 700 pages there steps one of the most enthralling characters America has ever known. The biographer's task is so superlatively done that one cannot think how it might have been improved.

PAUL HUTCHINSON.

The Rise and Fall of a Legend

MARY BAKER EDDY, THE TRUTH AND THE TRADITION. *By Ernest Sutherland Bates and John V. Dittemore. Alfred A. Knopf,* $4.00.

TO speak of the "definitive life" of a really interesting character, and one whose personality is still a live issue, is perhaps going too far. Yet it is hard to see on what ground that term can be withheld from this work. It is the book that has been long expected and eagerly awaited.

Mr. Dittemore came into the inner circle of Mrs. Eddy's followers during the closing years of her life. He was a director of the Mother church in Boston for ten years, was one of the trustees of Mrs. Eddy's three million dollar estate, and was chairman of the publication committee. The actual writing of this book was done by Mr. Bates, whose competence as a biographer is attested by his former work and standing as a co-editor of the Dictionary of American Biography. But it is Mr. Dittemore's relation to the work that gives it its primary claim to attention. After financing and publishing the Sibyl Wilbur life, Mr. Dittemore became impressed with the need of a complete, authentic and thoroughly documented biography and began the collection of materials, the originals of Mrs. Eddy's letters, copies of which were placed in the church archives while duplicate copies were retained for his own use. It soon became evident that the church authorities did not want a biography based on the whole of the documentary evidence. The making of a legend was already under way, with the able assistance of Mrs. Eddy herself. So the biography project slumbered, so far as Mr. Dittemore was concerned. Meanwhile his own connection with the church was severed, and there was all the more reason why it should continue to slumber. And then, when the church undertook to boycott the publisher of Dakin's book, it woke.

It is worth while to refresh our memories regarding the most important of the lives of Mrs. Eddy. Georgine Milmine's, first published serially in McClure's magazine beginning December, 1906, wrote into the record much evidence of Mrs. Eddy's indebtedness to Dr. Quimby and other data which were deemed to reflect unfavorably on her personality. This was promptly answered by the Sibyl Wilbur life, which is still the biography officially approved by the church. The Milmine biography, when published as a book in 1909, was bought up and suppressed and the plates were destroyed by arrangement with the publisher. About that time Lyman Powell wrote his first life of Mrs. Eddy, agreeing on the whole with Miss Milmine, many of whose most damaging statements he said he had checked by the sources and of whose general accuracy he was convinced. It was no time for an insider with a conscience about the facts of history to write or publish. Dittemore went on quietly collecting material and putting it away. Adam Dickey, Mrs. Eddy's secretary for a considerable time, wrote, published and distributed to his former students a story of her last years; but since this failed to testify, as its author had been instructed to do, that she had been "mentally murdered," the copies were called in and almost the entire edition was destroyed. Dakin's life (1928) dealt freely and critically with the available materials—now including the Quimby manuscripts and Dickey's memoirs. It did not attack Christian Science, every part of which might still be true even though everything that he said about Mrs. Eddy was true, but it pictured her as a rather pitiable and sometimes as rather a ridiculous character. The attempted boycott upon Scribners for publishing it had no great success. The rejoinder came promptly in the form of the "full length portrait" by Lyman Powell, done with the cooperation of the church authorities and with evident anxiety to please them. As a reply to Dakin it suffered from the defect of not being able to challenge him upon any important statement or to present any credible and unbiased evidence in support of its own positions on controverted points. Its historical value is simply that of a picture showing how Mrs. Eddy wished herself to be regarded. And now Mr. Dittemore, assisted by Mr. Bates, presents the evidence which he had accumulated.

Among the findings that emerge from Mr. Dittemore's researches are these: that the substance of "Science and Health," in so far as it presents a system of healing, is practically all Quimby; that Mrs. Eddy persistently sought to conceal her indebtedness to Quimby and to represent him as merely a practitioner of beneficent mesmerism and herself as the discoverer of a new and divine science; that she falsely claimed to have written into Quimby's manuscripts those passages which can be cited to disprove his originality; that she was inordinately jealous of the success of her own followers and ruthless in sacrificing those who stood in her way; that her last years were clouded by a fantastic fear of "malicious animal magnetism"; that her power lay not in her discovery of anything but in her magnificent ability to organize and promote a movement. These things, I think, can fairly be said to have been proved.

But after it has been shown that she was thoroughly egoistic, jealous, acquisitive, dictatorial, there is still room for varying interpretations of her character. She was the Leader of what she believed was to become, and what actually did become, an enterprise of tremendous importance. In the actual development of that enterprise, the status which she gave to herself has been an important factor. It is perfectly open to her followers to say that she demanded much for herself, asserted the originality of her teaching, insisted upon implicit obedience, and ruined those who wished to become her successors, not from any selfish motives but because she knew that these were essential to the success of the enterprise. The force of events would tend to support such a claim. She did these things, and the enterprise succeeded. Is it not as reasonable to suppose that she did them in order that

the enterprise might succeed as that she did them for a purely personal reason and that the enterprise succeeded by accident? For all who can read history and weigh evidence with an open mind, Dittemore and Bates complete Dakin's work of completely destroying the figure of the legendary Mrs. Eddy. But the real woman stands forth, much more interesting, in some respects more admirable in spite of pitiable weaknesses, and very much more convincing than the saccharine and pseudo-messianic figure which she painted of herself. And again it should be said that the truth of Christian Science does not stand or fall with one's estimate of the character of Mrs. Eddy. The linking of her personality with her teaching was only a part of her technique of propaganda—unless it was also the manifestation of an exaggerated but not unnatural hunger for recognition and eminence on the part of one whose first fifty years had been filled with embarrassments.

W. E. G.

"Prize Sermons"

PRIZE SERMONS. *Edited by Hugh T. Kerr and C. Wallace Petty. The Macmillan Company,* $2.00.

THERE is something paradoxical in the idea of a prize sermon. In the annals of Christian preaching there have been many *prized* sermons, prized because of their intellectual stimulus, their moral challenge, their spiritual illumination. But a "prize" sermon implies competition with eyes on the judges rather than on God, and with eagerness for awards instead of passion for the souls of men. The moment a preacher begins to think of himself as a contestant rather than a messenger, the soul goes out of his preaching, the jewel of sincerity falls from his crown, the sermon ceases to be an evangel and becomes a spectacle.

It was with some fears, therefore, that I opened this book of prize sermons. Those fears were greatly abated by the fact that the editors were my esteemed friends, Dr. Hugh Thomson Kerr and my lamented comrade Dr. Carl Wallace Petty, whose early departure has left the ranks of American preachers bereft of one of their most brilliant representatives and my own heart immeasurably impoverished. If anything could assure that the task of holding a sermon competition and awarding a prize would be done with delicacy and discrimination, such editorship would. They have done exceedingly well with the matter submitted to them.

Without attempting a complete list of the sermons which brought their own appeal, this reviewer found helpful suggestions in "The Disguises of the Brave," "A Door Opened in Heaven," "An Easter Sermon," "How Crises Help," "The Last Seven Days," "The Perspective of the Stars." All of the sermons show an alertness to the conditions which confront religion in this generation and a courageous faith in religion "as a persistent and heroic embracer of life in its fulness . . . a power of pregnant creativeness, lifting mankind to new levels of individual being and social solidarity," as Samuel H. Miller concludes in his homily on "The Spirit of Religion."

ALBERT EDWARD DAY.

The Relativity of Morals

CONFLICTS OF PRINCIPLE. *By Abbott Lawrence Lowell. Harvard University Press,* $1.50.

SOME people have an odd notion that the significance of a book can be measured by its size. I know a critic who hesitates to take seriously any book of less than five hundred pages. What he would do with Aristotle's "Poetics" or Longinus' little book "On the Sublime" I do not know, but I suspect he has read neither. President Lowell's "Conflict of Principle" is a book of 161 pages. If it is not a great little book, at heart it is a very significant discussion. In the preface the author promises to avoid expressions of opinion on all matters whereon men differ in opinion. Then he proceeds by suggestion, by innuendo and sometimes by direct statement to express opinions on many of the matters concerning which men have differed. The book is more interesting than it would be had he kept his word.

An amusing illustration of his being provocative when he thinks he is being urbane is found in a reference to the parable of the prodigal son. "Sometimes I feel almost inclined to wish that beautiful story had not been recorded, because clergymen use it almost entirely to point out how much better the prodigal was than his industrious brother, whereas the repentance of the former seems to have been due to hunger, and if it had been real he could have insisted on working before feasting and dancing."

The book discusses the disconcerting fashion in which many principles work up to a certain point and then must be changed for contradictory principles which work in the new situations. When two principles have this curious relation, President Lowell calls them "conjugate." The book is a shrewd and often very wise study of ethical relativity. It would not be entirely fair to call it a little school of casuistry, and it may be quite right to suggest that it reminds one of the university president who said that men in such positions as his must be prepared to present different aspects of the truth to different people on different occasions. It does seem fair to say that in this volume President Lowell shows more interest in finding when a principle breaks down than in discussing the truth at the heart of it, which emerges in all sorts of circumstances age after age, until it becomes part of the moral strength of the world.

LYNN HAROLD HOUGH.

The Program of Socialism

SOCIALIST PLANNING AND A SOCIALIST PROGRAM. *Edited by Harry W. Laidler. Falcon Press,* $2.00.

HERE is a long needed symposium even in a world overrun with symposia, for even today there are multitudes of intelligent people who do not know what socialism is. This book grew out of a conference sponsored by the League for industrial democracy in June, 1932. It would be hard to find a more outstanding list of contributors than those here included. Most of them are well known throughout this country, if not throughout the world, and all of them are certainly worth knowing. The book is divided into three parts, the first being a general resume of capitalist and socialist planning. Stuart Chase's chapter is full of meaty suggestions on the present status of our drifting society. A planned economy is presented to us as a cure for unemployment and a stabilizer in international affairs. There are sufficient good motives in man to offset the profit motive.

The second part of the book has to do with "socialist planning in industry and politics." Here we have theoretical and practical suggestions as to what planning would actually accomplish for man in his hunger for the cultural and artistic as well as his economic security. The socialist program is compared with those of capitalism and communism, although it is to be doubted if such thing exists as a capitalistic program.

Part three deals with "roads to socialism" in which are presented a few specific instances of socialistic control, some ways in which socialism could be made more effective, and a

few brief chapters which give little which has not already been covered. Each chapter of the book is well written, but there is a great deal of repetition. In fact, parts two and three, while essential to a completed book, have very much that is already adequately covered and little that is not at least suggested in part one.

A second criticism is that the various writers keep reminding us that this is a presidential year when as a matter of fact the book did not come off the press until the campaign was nearly over. On the other hand, perhaps it is well for us to be reminded that this was produced at a specific time, for economic movements are fluctuating with such rapidity that one can already note some of the observations in the book growing out of date. In spite of that fact, the book deserves to live beyond the year 1932. There is a great deal in it which checks perfectly with the observations of "Technocracy" as printed in The Christian Century for November 16, 1932. If one wishes to understand so significant a group mind as that of the socialist party, one could not find a more helpful book—and one might find himself to be a kindred mind.

O. R. WARFORD.

A Call to Laymen

LIBERATING THE LAY FORCES OF CHRISTIANITY. *By John R. Mott. The Macmillan Company,* $2.00.

WHEN a student in a small Nova Scotian college in the early 'nineties, I first heard John R. Mott speak. The vital impression created by this earnest and forceful speaker has never left me. Almost as great an impression has been made by the reading of this book. It contains five lectures given under the foundation of the Francis Wayland Ayer lectureship at Colgate-Rochester divinity school in 1931, and anyone who knew Mr. Ayer must see the influence of this consecrated layman permeating every page and every statement.

The theme of this book is one I have long advocated and it seems to me to be the only hope of the success or even the continuance of the Christian church. As one reads this book and sees opened up to him the service of laymen in the church from the earliest days to the present, the obstacles which seem to retard the work of laymen in recent times, and finally the motives and methods by which laymen can still make their contribution to church work, one can grasp the significance of such a movement. It is a book in which one finds value in every sentence. By orderly arrangement to suit the logical mind, and using many examples of men who have achieved so as to attract any reader, the writer pushes his thesis from point to point so as to win assent to his contentions at every stage.

He is talking to ministerial students, showing them the needs and methods of using church power to the full. In it one can almost hear Dwight L. Moody say, as he often did say, "Better to get ten men to work than to do ten men's work." Far better! And Dr. Mott brings history to bear to prove this conclusively.

Of course, it is an old fashioned idea, starting with Jesus, himself a layman, who gathered around him a group of laymen to save the world. This does not in the least minimize the work of the clergy, but rather magnifies it. The minister should become the organizer and director, the leader of his group, all inspired to spread the gospel, beginning at home, and extending to the utmost confines of the world. This has been the history of great religious movements.

Every minister who reads this book should recognize the untapped and unused resources of his church; every layman should have opened up to him the possibilities of usefulness and achievement which the church offers. The book is most timely as it succinctly indicates the mistakes into which the church has fallen in supposing that one or two persons can be hired to do the work which only a united body of enthusiasts was intended to accomplish. Written in Dr. Mott's best style and given as the fruit of many years of rich experience as a lay leader, it should appeal to everyone in any way interested in Christianity.

GEORGE B. CUTTEN.

Recent American Religion

RELIGION IN OUR TIMES. *By Gaius Glenn Atkins. Round Table Press,* $2.75.

HIS own memories of the events and the personalities of the last forty years furnish to the author the connecting thread for this interpretative survey of the course of religion in America within that period. But "thread" is too slight a word. Dr. Atkins has been both a keen observer of the religious life of the past generation and an active participant in it, and there are few who have a richer fund of accumulated recollections with which to begin the writing of such a book. Undoubtedly he started with the idea of making it largely a record of personal reminiscences, but it has developed into something more than that.

Most of the material included might be grouped under these general heads: the passing of revivalism; changes in religious and theological thought; the church's efforts to meet its newly discovered social responsibilities; the revolt against war; religious journalism and book publication.

The author has taken his task with a reasonable degree of seriousness—as a scholar of his repute necessarily must take the task of depicting the course of religion in his own times—but he has not taken it solemnly. He has let his own mind react freely to the data provided by memory and reading, with no restraint of excessive academic gravity. Because the personal equation is considerable, and because his personality has sparkling and glowing qualities, there is an abundance of sparkle and genial glow in the book. Take, for example, the comments on Billy Sunday, and on Stidger in Detroit, and on the Scopes case, and—*passim*. In these and countless other episodes, the material is that of well studied and sufficiently documented history, but the style is that of engaging conversation.

I should deeply regret it if those who are interested in this field found their needs so completely met by this book that they had no interest left for my own opus (recently completed and to be published in a month or two) on American religion since the Civil war. But writing just at this moment, I cannot fairly withhold the opinion that Dr. Atkins' book gives the best general account of the last forty years of American church history now in print.

W. E. GARRISON.

For Christmas and Lent

CHRIST IN THE BREADLINE. *A Book of Poems for Christmas and Lent. By Kenneth Porter, Seymour Gordden Link, Harry Elmore Hurd. With an introduction by John Haynes Holmes. The Driftwind Press, North Montpelier, Vt.,* 50 *cents.*

THERE is no disappointment in this little booklet. All three of these poets have already demonstrated their ability to write good religious and social verse. The Christ becomes their symbol of justice, right and truth and whether they are inspired by breadlines, toiling miners, the unem-

ployed, a prince of the church, a crowd on a city street, or the vast expanse of prairies and mountains in the west they use the Christ as their standard. The Christ at the door, the Christ of the judgment—"Inasmuch as ye have done it unto one of the least of these . . . "—is the motivation for their poetry.

Some skeptics might wonder whether the symbol (Christ) is not merely the medium poet's use and not the spirit, the very life of their poetry, but it is safe to say that these poets had adopted the spirit of the Savior before they ever thought of poetic symbols. In this day, when most of the writers of good verse have gone over to the godless, cynical, standardless school of the moderns it is heartening to find some who write verse that is according to the highest standards of literature, as well as inspirational verse. It is heartening to know that there are religious prohpets who can put their prophecies into good verse.

RAYMOND KRESENSKY..

Shepherd or Psychiatrist

THE PASTORAL MINISTRY. *By Hampton Adams. Cokesbury Press,* $1.00.

THE CURE OF SOULS. *By Charles T. Holman. The University of Chicago Press,* $2.50.

PROBABLY one who long ago studied Vinet's "Pastoral Theology" and absorbed the devout Lausanne professor's scriptural expositions concerning the great church office and his classical portrayal of the true pastor's character and life grows a bit dubious about the expanding stream of books on this subject which continue to pour from the presses of America and Europe. One of the two books noticed here may in certain restricted respects be compared to Vinet's and the other strongly contrasted with it, for of all the ways adopted by various writers for the treatment of the pastoral office it would be difficult to imagine two more radically different than the one chosen by the popular small town conservative pastor and that of the liberal University of Chicago professor.

Pastor Adams really gives us much of a personal narrative or account of his own experiences, a sharing of workable plans, a collection of prudent rules, an excellent book of pastoral etiquette. His conception of the pastor is "a friend at large." He therefore stresses sincerity, sympathy and tactfulness, and the means of catching people for religion with gracious guile. His appeal will be strong for that type of ministerial mind which is keen for homiletic hints and for practical methods by which to make a personal success in the pastoral office. The publisher's blurb describes the author as a young man, a fact which the reader would be quick to discern in the sustained note of assurance and finality. Yet the book is no mere echo of the traditional employments of the orthodox pastor. Nor is it unaware of the aids of the newer knowledge. It is sound and wholesome and in a fine sense original, and many there be who will treasure this little volume for its genuine helpfulness in a ministry after the old patterns.

In marked contrast is Professor Holman's book. He seeks philosophically for a unifying principle underlying the work of the pastor, and having discovered this in the term adjustment, he utilizes the findings of the two most modern sciences, psychology and sociology. In limiting his discussion to sick souls he gains still greater unity in his treatment, and as he advances this unity acquires such emphasis as almost to overreach itself. Defining the soul, not as some metaphysical entity separable from the body, but as the whole personality, and that personality as the joint product of internal and social forces, he declares the sick soul to be the maladjusted soul. The function of the pastor is to adjust the environment and to assist in the integration of personalities. The pastor must be skilled in diagnosis and more expert than any social case worker. Not until the reader has traversed two-thirds of the book does he visualize the pastor as having any particular need for the resources of religion, or, if so, only a very humanistic religion. Even then the mystical elements of religion are minimized and the operation along natural pathways is described. Congenial to this author's view of the pastoral function is his conception of man's nature as being at the first a-moral rather than as perfect or depraved, also his indifference to all theological formulation, for his real reliance is upon the application of scientific principles from Christian motives. It is a remarkably well-developed, readable essay, of unchallengeable worth, but woefully defective in religious dynamic.

Why should these two diverse viewpoints remain diametrically opposed and seemingly hostile? Why not such a synthesis or coordination as would all the better equip the present-day minister for this preeminent leadership in religion? Or are the two of them put together still inadequate?

JOSEPH MARTIN DAWSON.

An Apologetic for Laymen

CHRISTIAN FAITH IN MODERN LIGHT. *By R. J. Campbell. The Macmillan Company,* $1.75.

THESE twelve lectures, delivered before laymen during the course of the Way of Renewal movement in England, comprise an attempt to vindicate traditional Christianity in the light of modern knowledge, and in the face of that *Zeitgeist* which has been generated by the current world situation. They have been adapted successfully to the needs and circumstances of the average intelligent layman. The volume contains few obscurities and almost no abstractions concealed in phrases which only the theological technician can understand.

The problems considered are the conventional ones, long familiar to those who have kept abreast of modern religious thinking. They range from the problem of God to that of Jesus; and from the problem of evil to that of immortality. In each case, the traditional position is defended, but only after those who are in disagreement with that position have been given a fair hearing. Those ministers who wish to recommend to their laymen a book which constitutes a weighty defense of religion, and is at the same time readable, can do no better than to turn to this book by Dr. Campbell. Although neither as original nor as profound as Streeter's "Reality," it is easier for the layman to understand, and assumes almost an identical theological position.

Dr. Campbell draws heavily upon other writers. Upon every page are to be found one or more quotations from a wide variety of books, quotations which are unusually fine in quality, and which define in an illuminating fashion that modern light which is referred to in the title.

Most informed readers will agree with this statement: "We are confronted by the paradoxical situation that the great formative thinkers of the time . . . are spiritual minded in the strict sense while a considerable portion of our men of letters . . . . are confessed materialists. I venture to prophesy that many of us will live to see a change in this respect. . . . The ideas that rule in the study today will find their way into the street tomorrow."

Dr. Campbell seems to favor that explanation of the problem of evil which attributes the source of suffering caused by sin to a personal evil spirit. Although he disagrees with

Mill's theory of a limited, struggling God, it is difficult to understand how he can avoid it after committing a certain realm of experience to the influence of an opposing spirit. Most treatises on the problem of evil serve only to intensify the problem. Poets have done far better in this regard than theologians.

The best chapters in the book include those on varying conceptions of God, the historical Christ, and the meaning of redemption. I doubt whether the average educated layman will be able to understand the chapter on the quest for reality. But he will be able to appreciate the fine treatment of redemption, and will understand a statement such as this: "A sinless Savior in such a world as ours would be sure to come to a cross of one kind or another."

Here is a writer who, with a fine sense of spiritual values, and with a deep appreciation of warm, personal religion, is able, out of a well-stored and well-ordered mind, to give a reason for the faith that is in him.

CORNELIUS MUILENBURG.

For Unity in Worship

BOOK OF COMMON WORSHIP, *for use in the several Communions of the Church of Christ. Edited by Wilbur P. Thirkield. E. P. Dutton & Company,* $1.50.

ALTHOUGH Bishop Thirkield is chairman, and those who have assisted him in the compilation of this book are members, of the Federal council's commission on worship, this book of common worship is not in any sense "published by authority." It needs none, and the churches to which it appeals are not such as would recognize the authority of any commission to prescribe their forms of worship. But on its merits alone, it will inevitably win wide acceptance. While the forms of worship and the prayers for special days and for occasional use utilize enough ancient liturgical material to preserve a sense of the continuity of the devotional life of the church, the outstanding characteristic of the book is its adaptation to the mind and the functions of the church of today. For example, there are not only forms for baptism, communion, marriage and burial, and orders of service for the laying of cornerstones and dedications, but there are prayers for the unity of the church, for the right use of wealth, for missions and missionaries, for schools and colleges, for health and the ministers of health, for social justice, world brotherhood and international good will. The adoption of such a book —or, to be more specific, of this book—as the book of worship in many churches of different denominations would go far toward developing the sense of a common devotional life. It can scarcely be believed that any minister who is giving serious attention to the matter of worship will forego the advantage of making a thorough study of this work by Bishop Thirkield and his colleagues.

A Modern Dogmatic

THE ORGANISM OF CHRISTIAN TRUTH. *By John Dickie. James Clark & Company,* 12 shillings.

GOOD English summaries of systematic theology have been exceedingly few. Now, following hard after Garvie's "Christian Doctrine of the Godhead," comes an excellent work by Dr. John Dickie, principal of the theological hall of the New Zealand Presbyterian church. Dr. Dickie is a mature product of Scottish training. He studied under Dr. Flint at Edinburgh and was later associated with H. R. Macintosh and W. P. Paterson, being assistant to the latter. For over twenty years he has been professor at Knox college, Dunedin, and was only recently appointed its first principal.

"The Organism of Christian Truth" is sure to have a useful future. It has no duplicate in English. Its thinking is independent, clear and confident; its style pleasing and non-technical. It deals with its three-fold theme—deity, the work and person of Christ, the Holy Spirit and the trinity—with scholarly discrimination and religious fervor. Dr. Dickie's thinking owes most to Schleiermacher and Ritschl, but he rejects the pantheism of the former and the Christology of the latter. He holds that the task of theology is to give a reasonable explanation of Christian experience and that the work of Christ for men requires a mystical interpretation; but, at the same time, a purely anthropocentric attitude is not the truly Christian one. Unless the reciprocal divine activity is recognized there is no adequate conception of religion at its best. Accordingly God is set forth as a transcendent deity as well as the life-giver of his creation.

All three sections of the book are admirable, the treatment of Christology, of miracles and of the authority of Jesus being particularly masterly. The catholicity of this Presbyterian professor is apparent throughout: "The church of the New Testament was neither episcopal nor presbyterian nor congregational, as these terms have been understood since the sixteenth and seventeenth centuries, but had points of contact with and of divergence from all of these 'models'." "All genuine Christians are far more at one in their sacramental experiences than they are ever likely to be in the way of sacramental doctrine." "No responsible Roman Catholic theologian has ever held the crass notions of our Lord's corporeal presence in the consecrated elements which are often attributed to that church by controversialists."

A. L. HADDON.

The Story of a Great Preacher

THE ADVENTURES OF A PREACHER. *By F. W. Norwood. Harper & Brothers,* $2.00.

FROM title page to closing chapter this book is a surprise. It is a kind of autobiography, but a new kind. It is the point of view of a preacher who lives life intensively, looking out upon "the changing and challenging features of our common life." The romantic story of Dr. F. W. Norwood, minister of City Temple, London, is told with rare modesty and engaging frankness.

The title of the book gives the cue to the author's life-story. But the adventures recorded are not striking things which happened in the life of a man who leaped from obscurity to eminence. They are rather the quiet steps in an expanding spiritual experience which gave to the preacher a challenging message.

Born of humble parents in Australia, supporting his widowed mother at eleven years of age, beginning to preach at seventeen, in business until he entered college at twenty-eight; pastor of an obscure church, after finishing a scrappy education, until the World war began; a religious worker among the soldiers at the front until the end of the war, when he was called to the pulpit of Joseph Parker in City Temple. Such is the romantic story.

But the life-story is entirely subordinate in the development of the author's thesis—preaching as a great adventure. He conceives of preaching as a sacramental experience, "living at the deepest and strongest, and then trying to tell of what one has found." "Religion is an everlasting necessity though its clothes are sometimes antiquated and unreal." The pulpit he holds to be essentially a place for the proclamation of a message, while "sermons are a mere spill-over from a full

thought-life." Dr. Norwood's dynamic ministry of the past twelve years in the city of London had its source in his mental conversion during the World war. The Jesus of history and of the church became to him in the ordeal of the trenches "the Supreme Fact through whom revelation comes," the most determining energy and compelling influences of his life.

The bulk of the book is devoted to an interpretation of the times in which the preacher is making his great adventure of preaching. What a setting for present day sermons!—the clashing findings of modern knowledge, unrest in industrial and international relations, shaking, if not shattered, moral standards, wild attacks of new psychology, big business and literary faddists, old beliefs discredited and new beliefs nebulous.

In Dr. Norwood's discussion of the fallacy of military force, he gives an arresting interpretation of the events of the past fourteen years, a convincing indictment of the stupid futility of war as a means of settling national disputes or of establishing moral ideals. The chapters on "The World Unrest," "In the Shadow of Westminister," and "The Master," are trumpet calls of a modern prophet of God. The compelling feature of this book is not its fresh vivid style, the charming biographical story, or the illuminating appraisal of the times. It is rather the exaltation of the Master as the way of life. The book is a powerful plea for Christian preaching.

GEORGE R. GROSE.

War and Money

THE FINANCIAL AFTERMATH OF WAR. *By Sir Josiah Stamp. Charles Scribner's Sons,* $1.75.

THE AUTHOR of this book, being eminent in British financial circles, and also a very successful lecturer and writer, has set forth in simple terms for the average reader the basic principles which underlie the financial changes and crises of the period since the war.

The various countries differed greatly in the extent to which they attempted to meet the unusual burdens of the war by means of taxation. In Britain there was a great increase in taxes, whereas in France and Germany, though there was an apparent increase, yet taxation remained light when we consider it in relation to inflation.

Inflation produces apparent prosperity by greatly increasing the supply of money. By decreasing the relative value of fixed sums it decreases debts, whether of the government or of individuals, and causes great hardship to those whose income is fixed. It serves as a convenient device by which a government may more easily meet its obligations and raise a part of the cost of war. It also makes an easy situation, temporarily, for business, since making money on a rising business market is as easy as making money on a rising stock market. But this money becomes worth less and less in goods. In Germany inflation continued until the former currency had to be abolished. In France the currency was finally stabilized at one-fifth its former value. Inflation in the United States during the war is represented in a rise in index figures from 65 to 155, and Sir Josiah represents the movement of deflation as carrying the figure down to 80 again in the succeeding decade.

The deflation process has gone further in recent months. This, in turn, is an advantage to money holders and to all those who live on a fixed income.

The main disturber of financial peace has been the question of reparations. At the close of the war a debt burden was imposed upon Germany which was fixed by emotion and not by reason, rising to fantastic totals which Germany had not a ghost of a chance of paying. Furthermore, says the author, "the influence of tariffs and of deflation taken together have been catastrophic in their effect upon the possibility of reparations on any large scale. The stupidity of democracies and the cupidity of political parties have combined to complete the wreck." (Pp. 115, 116.)

Recently the tendency to link reparations with payments on debts to the United States makes America seem the largest recipient of reparation money. The extent to which this represents the mind of Europe is worthy of the attention of America. The author, however, does not believe in mere cancellation.

A closing chapter entitled "What is the Gold Standard?" is of special interest in view of the widespread retreat from the gold standard in the recent period.

L. FOSTER WOOD.

The Dean Incumbent

HAVE WE OUTGROWN RELIGION? *By Charles Reynolds Brown. Harper & Brothers,* $2.00.

DEAN *Emeritus* of Yale divinity school, he may be; but dean *incumbent* of American preachers he remains. These chapters were largely addressed to Yale students in Battell chapel. They answer the superciliousness of spirit in my generation, we who think so easily that we *have* outgrown religion; we who think pretty lowly of human nature—"small potatoes and few to the hill," as Dean Brown puts it.

Adjectives come to mind—matured, mellowed, seasoned; persuasive, pellucid, penetrating; succinct, trenchant, cogent; homely, humorous—but is this a description of the man or the book?

It will be dangerous for too many young preachers to read this book; for they will find that, despite their best efforts, the very force of their dean's way of putting familiar truth will break down their best intentions, and they will mount their pulpits with too much "borrowed" material. Still, many of us might do worse than to preach some of these sermons—if only one needn't give credit for them!

These twelve chapters will prove most useful when placed in the hands of college men and recent college graduates who tend to give a negative answer to the titular question. You'll have to excuse me now, for I'm off to put it in the hands of one such man I know. . . .

BUELL G. GALLAGHER.

The Church in the Changing City

THE STRATEGY OF CITY CHURCH PLANNING. By Ross *Sanderson. Institute of Social and Religious Research,* $2.00.

PROTESTANT administrators are now becoming thoroughly aware of what the great urban civilization is doing to the church. Many of these leaders feel that "the church is being most severely tested in urban fields." The Institute of social and religious research has pursued a definite policy of studying the city church. In line with that policy and the studies of the past twelve years by Dr. H. Paul Douglass, this new volume is brought forth.

A longer title for Mr. Sanderson's volume might read: a fundamental hypothesis which must be taken into consideration when the strategy of city church planning is worked out. The hypothesis which he has verified is: "Church progress does correspond with social trends in all types of territory, in all sectors, and in all denominations, with comparatively slight variations."

The basic task was to compare the social trends in urban areas with the progress of churches in those areas. He used the following factors of social change as a basis for measuring the change in the areas under consideration: "Population growth or loss, increase or decrease in elements likely to affiliate with a white Protestant church, change in economic status, desirability of residence, the unstable elements of population, dependency, juvenile delinquency, and health."

For the determination of the progress of churches, he used increase or decrease of church membership, Sunday school enrolment and funds expended.

With true scientific spirit he then analyzed the exceptions to the rule, namely, the churches which did better or worse than they were expected to do. He found that when churches did not do as well as they were expected to do on the basis of the analysis of their environment, often a number of the following conditions were present: "border territory, revision of rolls, poor location or equipment, meager program, recently moved, inadequate size, lack of lay leadership, paid leadership, financial resources, group solidarity, adaptability, or competition." He found that when churches did better than they were expected to do on the basis of community changes, often a number of the following factors were operating: no competition, exceptional lay leadership, prestige, exceptional financial resources, program varied or intense, excellent location, new equipment, exceptional paid leadership, exceptional group solidarity, and adaptability.

Mr. Sanderson has had the experience to enable him to present a much more elaborate scheme for cooperation than he does in this volume. His strategy for city churches is cooperation on a citywide basis. He maintains that the chief requirements of a common strategy are "knowledge of social trends, knowledge of church progress, and the will to use such knowledge for the benefit of the community." It is a study of the very greatest value for all forms of city planning whether by civil authorities, school or religious administrators.

SAMUEL C. KINCHELOE.

Character Picture

THE SON OF GOD. *By Albert Payson Terhune. Harper & Brothers, $2.00.*

WHEN a well-known novelist and writer of dog stories turns to the field of religion one does not expect the usual sort of book. "The Son of God" is not the usual life of Christ. The author says explicitly that it is not a life of Christ at all. It is a study of human character. It is a simple portrayal of the highest expression of personality the world has seen.

Though son of a minister, Albert Payson Terhune disavows any knowledge of Biblical scholarship and criticism. He is not concerned with that, he refuses to be hampered by that. He takes the record as he finds it, and draws the conclusions which straightforward thinking, interested mainly in action and in the direct effect of thought and action upon life, might be expected to draw. He paints a picture, and for the purpose he has in view is rightly content to rest his case there. It is a vital picture, and done in colorful fashion.

The plan of the book is as effective as it is simple. I am not sure but that it is unique. Yet the method is so obvious, and the result so striking, that one wonders why nobody has done exactly this before.

Terhune takes five outstanding figures from the Old Testament and contrasts them one by one with the supreme figure of Jesus. The contrasts are evident enough, and the effect cumulative. Samson the strong man, Solomon the supposed personification of wisdom, Elijah the dramatic and drastic worker of wonders, Moses the great lawgiver, David the traditionally ideal king—all shrink to trivial proportions placed beside the overtowering personality of Jesus, whose strength is the perfected strength of moral self-dedication, whose wisdom is the complete wisdom of an absolutely unselfish heart, whose miracles are only at the call of a consecrated spiritual purpose, whose one sufficient law is the all-inclusive law of utter love, whose kingliness is the final kingliness of immeasurably superlative character.

You may not be moved by the author's theology. And some of his rhetorical asides will probably leave you cold. But I wonder if many of us could improve on his simple portrayal of the loftiest heights of character manhood has ever reached, in this human picture of "The Son of God."

H. D. GALLAUDET.

Books in Brief

GOVERNMENT AND POLITICS IN ITALY. *By Henry Russell Spencer. World Book Company, $1.60.*

In clear and compact form, without passing any judgments or making any evaluations, the author presents an analysis and, as it were, a diagram of the present political and social situation in Italy—"present," that is to say, down to the end of 1930. It is rather a pity that it was not brought down a little closer to the date of publication. Events are moving rapidly in Italy, as elsewhere. There is little history in it except the brief but excellent account of the rise of fascism and a still briefer and not so adequate recital of the origin and solution of the "Roman question." A few pages on the development of the plan underlying the concordat and treaty would have been valuable.

THE SECOND COMMON READER. *By Virginia Woolf. Harcourt, Brace & Company, $3.00.*

Whether she writes fiction or criticism, Virginia Woolf never writes anything that is not worth reading. The peculiar abstractness of the style which she affects in fiction does not appear in this volume of literary essays. She herself describes this as "an unprofessional book of criticism," but there is nothing amateurish about it. With penetrating insight and incisive phrase, she interprets a series of literary persons and topics covering a wide range from the Elizabethans to our own times. Her interest is, for the most part, in those characters and books which lie just outside of the usual course of the spotlight.

TYPEE. *By Herman Melville. Walter J. Black, Inc., $1.00.*

"Typee" was the first, as "Moby Dick" was the last, of the four books which were the fruit of Melville's three youthful years on a whaling voyage and as an adventurer in the south seas. It is the story of four months in 1842 spent as an involuntary guest with a cannibal tribe on one of the smaller islands of the Marquesas group. The present edition is one of the excellent series of little leather-bound "companion classics."

COLONEL ROOSEVELT, PRIVATE CITIZEN. *By Earle Looker. Fleming H. Revell Company, $2.50.*

Looker's purpose is to picture the personality and record the activities of Theodore Roosevelt in the periods between and after his terms of public service. Naturally, it is impossible to draw the lines very sharply, but the emphasis is upon the unofficial aspects of his career. As author of "The White House Gang," Mr. Looker has already shown his competence in this field. He tells some new stories, but adds

little to what was known. The sources are chiefly accessible books—plus one or two hitherto unpublished letters of little importance, but none from T. R. The author expresses the usual opinion (denied by Pringle) that Roosevelt sought to avoid the vice-presidential nomination. The extended discussion of his effort to get into the war with from two to four divisions of volunteers makes his case look good, and Wilson's and Baker's rejection of his offer not so good, but no important new material is presented.

ROYAL FLUSH. *By Margaret Irwin. Harcourt, Brace & Company,* $2.50.

The first guess of the ungodly is entirely wrong; this has nothing to do with poker. It is "the story of Minette," and Minette was the brilliant and interesting youngest daughter of Charles I of England. She was a small child when her royal father was beheaded, and she later married the younger brother of Louis XIV. The historical accuracy and distinguished style of the book make it well worthy of the high approval which it received in England, where it was the Book Society's choice for June. It has the distinction of being an historical novel with no fictitious characters. It has value not only as a highly interesting novel but as throwing light on the political and social history of a critical period in England and France.

THE CASE FOR TRAGEDY. *By Mark Harris. G. P. Putnam's Sons,* $2.50.

At first blush it may occur to the reader that, present conditions being what they are, it is superfluous to issue a "challenge to those who deny the possibility of tragic spirit in the modern world." The greater danger, it may be suggested, is that there may seem to be no possibility of anything else. But such a reaction would be based upon a mistaken notion of tragedy. There is plenty of disappointment, calamity, and disaster, plenty of pathos and grief, but can there be a truly "tragic spirit"—for the purposes of high art—in an age of so much unfaith and disillusion? For tragedy involves, by the author's very suggestive definition, the jeopardy of personal and collective values to which the beholder has such loyalty that a positive response is evoked. It is not the jeopardy of values but the loyalty to them that is in doubt. As the subtitle, quoted above, indicates, the author takes issue with those who would rob the age of even the dignity of a noble grief. He displays wide learning for one so young—being a college instructor in his twenty-fifth year. One would not be surprised to learn that the book is really a Ph.D. thesis in disguise, though it lacks most of the odious characteristics of theses. It is an illuminating and informing discussion and its argument is vigorous and cogent.

MUSH, YOU MALEMUTES! *By Bernard R. Hubbard, S. J. The America Press,* $3.00.

A Jesuit and a priest, Father Hubbard is preeminently a scientific student of volcanoes in the area where volcanoes are bigger and better than in any other spot on the globe—that is, in Alaska—and still more preeminently, if one may judge from his own record of his experiences, he is a lover of the dangerous adventure of exploring the Alaskan wilderness. Rejoicing in the nickname of "the glacier priest," and reporting with a somewhat naive pride the affection with which he is regarded by the Eskimo children, he is nevertheless not to be regarded as a missionary in Alaska. The natural comparison with Grenfell of Labrador therefore breaks down at the start. He teaches in Santa Clara university in California, and goes to Alaska whenever opportunity offers to make scientific studies and to climb unclimbed mountains and cross uncrossed glaciers. Incidentally he drives his own dog-team across Alaska and flies, with a pilot, where planes have not gone before. He is undoubtedly a mighty man of valor in all of these activities, and he writes his story with admirable and fascinating skill. His expertness as a photographer enables him to illustrate it with an extraordinary collection of Alaskan pictures. This book was the December selection of the Catholic Book club, and well worthy of the honor and the circulation which that selection carries with it.

CORRESPONDENCE

Leaven and Dynamite

EDITOR THE CHRISTIAN CENTURY:

SIR: In your journal for December 21 under the title "Leaven —Not Dynamite," Rev. Dwight Bradley answers Mr. Francis Henson's article "Must We Have Revolution?" When two philosophical protagonists begin to argue, perhaps "the man in the street" had better keep silent, but Mr. Henson's statement, to which Mr. Bradley takes exception, namely, "that Protestant leaders are not realists," I think is well founded.

One does not have to accept the complete Marxian philosophy to see that class war exists outside of Russia. It is being waged relentlessly in the coal regions of West Virginia and Tennessee. One of the severest class wars ever waged in this country took place twenty years ago in Colorado between the mine owners of Telluride and Cripple Creek and the Western federation of miners. Its inception was the passage by the legislature of an eight-hour law which the mine owners would not observe. By a political decision of the state supreme court, the governor was deposed and another one put in his place without the slightest semblance of law.

"Group cooperation with good will" as argued by Mr. Bradley, is not enough. The Protestant liberal frequently fails to understand that coercion must at times be applied to the exploiting class when it will not do justice to the worker. Dynamite is the only remedy to apply to such a situation—leaven is too slow in working, if, indeed, it will work at all. The dough must be prepared for the leaven or the result will be a sour mash. A little leaven leaveneth the whole lump only when conditions are right.

Jesus did not fail to use dynamic language at least. Some of his vituperative statements such as "a generation of vipers," and "whited sepulchres" when applied to the scribes and pharisees would do credit to Lenin or Stalin.

"World cooperation between men of good will" is an idle dream when the conscienceless profiteer holds the whip hand. High minded, earnest, well meaning churchmen are pawns in the profiteer's hands. Opiates of various kinds are applied so subtly and in such ways that the subject is put to sleep without his being aware in the slightest of what is taking place all about him. Why is this so? Because he is not a realist and will not face facts which may demand a revolutionary remedy.

Denver, Colo. WILLIAM E. SWEET.

Opposition to the Laymen's Report

EDITOR THE CHRISTIAN CENTURY:

SIR: Readers of The Christian Century will recall the editorial that appeared in the issue for November 30, stating that "another major battle looms on the horizon of Protestant Christianity. Its lines are likely to be drawn by the Laymen's report

on the work of Christian missions." At the close of this editorial, the writer asks some very pertinent questions: "Are modernists ready for the discharge of the responsibility which the commission, in making this report, has assumed on their behalf? Are they willing to take the consequences of the principles which the commission has laid down? Are they sure that mission work conducted under the standards set up by the Laymen's report will have genuine and fruitful vitality? Are they sure enough of their own principles to let go those which the report condemns?"

A previous question is this, Are the readers of The Christian Century to have an opportunity to hear the other side of the question? If the Laymen's report signalizes the "obsolescence of dogmatic orthodoxy," it is only the case in the columns of The Christian Century. From the date of the releases published in the metropolitan press until now the report has been assailed in leading Christian pulpits, condemned by the united action of important church councils, and repudiated by some of the missionary societies that are said to have "sponsored" it. Is it fair play to ignore the judgment on this report of veteran missionaries, board secretaries, and the official actions of the Presbyterian council, the Presbyterian board of foreign missions, the United Presbyterian board of foreign missions, the board of foreign missions of the Reformed Church in America, and the articles and editorials which have appeared in the Presbyterian Banner, the Presbyterian, the Leader, the United Presbyterian, and the Missionary Review of the World? In these articles the report is described as disappointing, distressing, disconcerting, unfair, and as being in conflict with the purpose and aim of evangelical missions. The method by which the report was released has been severely criticized, not only in this country but abroad. Dr. Bradbury, a member of the board of the Northern Baptist convention, stated that "this procedure was dangerously near becoming unethical."

The United Presbyterian board of foreign missions also used strong language: "We repudiate any adherence to or any sympathy with, the report wherein it is a deflection from the fact that Jesus Christ is the only and eternal Son of God, who made atonement for the sins of men by his death on the cross, who rose from the dead, who is personally alive, who by the presence of the Holy Spirit controls and energizes the church in its divine mission to all mankind."

Great publicity was given to the report. It is only fair play to ask that similar publicity be allowed in your columns to the action of the general council of the Presbyterian church and of other official bodies. When the responsible leaders of one of the denominations which is said to have sponsored this Laymen's appraisal, repudiate the report as a virtual denial of evangelical Christianity and describe it as "Christ wounded in the house of his friends," the readers of The Christian Century have a right to know the reasons for such action.

Princeton, N. J. S. M. ZWEMER.

[It must be that Dr. Zwemer has overlooked the editorials in our issues of November 2 and December 14 dealing with the opposition which he indicates. Because The Christian Century regards the issues bound up in this report as so vital, it intends to give this opposition every opportunity to express itself in its pages during coming months.—THE EDITOR.]

Archbishop Cranmer

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me space for a brief comment on Dr. McNeill's review of my book, "The Three Pelicans," that appeared in your issue of November 5? Dr. McNeill writes: "Occasionally the author's knowledge limps. Thus he represents a group of young men at Cambridge in 1516 excited about the revelations of Copernicus when, as a matter of fact, his book was not published until 1540." This is a little out of context. I was not speaking specifically of young men at Cambridge, but of the *world* (and especially of Italy); nor did I mention Copernicus' book. It is a fact that Copernicus appropriated the Pythagorean opinions (which were being freely discussed in church circles, even in England) during his student years at Bologna and Padua (1496-1505), and laid the groundwork for his heliocentric theory between 1506-1512. Not being either a secretive or an unduly modest man, and being in close touch with church circles, it is probable that within four years (1516) something of his revelations was becoming known in university circles. (He himself published a commentary thereon in 1530.) (Encyclopedia Britannica.)

Dr. McNeill also takes me severely to task for representing the Scotsmen Ales as "raveling his coarse thick hair," stating that I make a "wild visionary" out of a man noted for his dignity and bearing, and quoting Melanchthon in support of his estimate of Ales. I do not think my phrase represents Ales as a wild visionary. I assume Dr. McNeill's reference to Melanchthon is the latter's letter of introduction (of Ales) to Archbishop Cranmer: if so, I knew of the letter but took it (as all letters of introduction must be taken) with a grain of salt. Actually, Melanchthon privately thought Ales was "somewhat paradoxical and flighty." (See Dictionary of National Biography.) There are several accounts (quoted by Thomasius) in Ales's *own* writings of his unusual experiences, such as being miraculously preserved from rolling down a precipice, and his dream of Anne Boleyn's death (used by me in my book.) Prolocutor Weston (at Latimer's Disputation in Oxford) referred to Ales as "a runagate Scot," though I would be inclined to discount that as coming from an avowed opponent.

I think that, under the circumstances, the reason for Dr. McNeill's and my divergent opinions may be summed up in the words of the Dictionary of National Biography above referred to: "Alesius seems to have attracted much good will among *those who were of his way of thinking.*" (Italics mine.)

In conclusion, I beg leave to protest that "The Three Pelicans" was not meant as an attack on Cranmer, but rather as a vindication. It happens that I am a clergyman of the Episcopal church which owes its form to the great archbishop of Canterbury. However, I have never observed (as Dr. McNeill seems to think) that success and greatness are the consequences of strength and consistency; indeed, they oftener accrue from weakness and pusillanimity; and to ignore such traits would be to ignore the truth of probability that is the aim of an imaginative biography.

New York City. A. H. STYRON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. A. H. Styron has courteously sent me a copy of his letter to you protesting some statements in my recent review of his book, "The Three Pelicans." I am sorry to clash with the courteous author, but his counter-statements are so unacceptable that I cannot refrain from a word in reply.

First, as to Copernicus. On pages 3-4 of his book, describing Cranmer's supposed thoughts in the Dolphin inn, Cambridge, in 1516, Mr. Styron says: "The sun of the Renaissance, high in Italy, is casting its rosy reflection over the world—even into England. . . . Men's wondering gaze is still fixed upon the new worlds discovered by the Savona sailor, Columbus; their imagination is even yet struggling to grasp the startling revelations of Copernicus. . . . The puritanic soul of the young watcher (Cranmer) is thrilled," etc. It must be through an inadvertence that Mr. Styron now avers that he was not speaking of the young men of Cambridge and that he "did not mention Copernicus' book." Further, the only "publication" by Copernicus in 1530, as stated in the Britannica article cited, was by manuscript copies. I must therefore adhere to my whole statement.

On Alesius, Mr. Styron slightly misquotes himself. The hair "raveled" in the book (page 165) is not "coarse black" but "wild, coarse," and there is a difference in the suggestion of the language. I have no special regard for the "way of thinking" of Alesius, nor do I know the color or texture of his hair; I only contend that he was not wild. The statement that Melanchthon "actually" thought him "flighty" is based, as the Anglican author

of the D. N. B. article cited points out, on a passage which does not mention Alesius' name. I cannot claim space here for citation of the evidence, but I am prepared to show that Melanchthon *actually*, and not by doubtful inference, several times expressed such regard for him as I indicated in my review. Dr. Ward himself says, in a part of the article which has apparently escaped Mr. Styron, that Alesius possessed "a moderation of sentiment rare among reformers." The "runagate," or expatriated, Scot, adversely referred to by Dr. Weston, has been shown to be not Alesius, but in all probability, Knox.

It is surprising to learn that Mr. Styron's book was intended as a vindication. No reader of the book would have suspected the fact. It is not, however, at all surprising that he is of the archbishop's own household. I owe no ecclesiastical obligation to Cranmer, only that of an historical worker. But I cannot refrain from indulging a naive vision of the reformer from yon blue heaven above us bent, smiling at our sectarianisms, and then, as he recalls his ascent by the chariot of fire, wistfully wondering when he will receive neither "vindication" nor vilification, but historical fair play here below.

University of Chicago. JOHN T. MCNEILL.

Religion and Revolution

EDITOR THE CHRISTIAN CENTURY:

SIR: It is always stimulating to run across articles which challenge our complacency with the status quo—which is one of my reasons for being a subscriber to The Christian Century. After reading "Must We Have a Revolution?" by Francis A. Henson in the November 30 number, I decided to revolt against the futilities which the author adduces. It is like buying a ticket for the station where one is already standing.

Mr. Henson's article gets us nowhere along the road to a solution of our modern problems. His assumptions, for the religionist, are egregious. First: Some form of communistic socialism is to dominate the world. Second: All who are prophetically religious will separate themselves from the present order and advocate a socialistic state. Third: They must necessarily become members of a class conscious group in order to bring in a *classless* (sic!) society. Fourth: There will be—and ought to be—a revolution, "with a minimum of violence." Fifth: Organized religion must join in the movement at the peril of its life.

Mr. Henson has a curious view of the nature and the processes of social and religious change. We are told that our only salvation is in becoming advocates of a specified economic, political, class-structured movement. "Present class society must be destroyed partly by appealing to class loyalty," and unless religious groups "venture upon such a way" *they* will be destroyed, organically—witness Russia. The church is to "hep! hep!" at the point of a gun. No ethical and religious value reasons are adduced. The advocates of communistic socialism do not stop to argue. The author is warning us.

Mr. Henson totally neglects the primary thesis upon which many of us are working, viz., that the religion of Jesus, applied to society, will fashion a world order that is truly Christian. All of us want change. There is no argument there. Mr. Henson demands revolution by "class oriented thousands" organized by irresistible discipline and ties up the whole process with a bristling six-point program which, for all its specification of detail, leaves us, ticket in hand, just where we started.

To affirm that "prophetic religion" has as its major task the training of bands of "professional revolutionists" is to belittle the whole program of the church and of religion itself. This tendency to evaluate organized religion by its relation to a given specific for social and political change is a sad setting back of the clock. It nullifies the earnest work and obscures the real prophetism of those devoted men and women who are striving for a juster social order by the application of the ethic of Jesus to existing conditions. It is akin, in its dogmatic obscurantism, to the insistences of those who find in religion little more than "a cosmic urge" or "the response of man to the totality of his environment" and who view with tolerant good humor the deep, passionate experiences of those who live daily in the conscious presence of the spiritual Jesus.

Must we have a revolution? Yes, but of mankind's sordid nature which will find its release in adequate self-adjustment and highest social action, not in the advocacy of a neo-economic program expressed in terms of physical force. Mr. Henson is within his rights in saying that, in his opinion, there should be a social and political revolution, but he is barking up a whole forest of wrong trees when he contends that this is the major business of "prophetic religion."

Springfield Gardens, N. Y. ELLIOT FIELD.

Ultimate Ideas and Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century never lets us settle on the lees—if I may use such a biblical phrase concerning so ardent an advocate of national prohibition. The particular thing that interests me now is the fine running attack on preaching that begins to appear in your pages. Mrs. Pearl S. Buck in her magnificent article on the Laymen's missionary report says, "I am wearied unto death with this incessant preaching." (By the way, I commend to her consideration the idea of the novel as a pulpit. What an unconscious master of the art she is!) And now comes a vigorous article from Mr. Caswell, "When Is a Sermon Worth Preaching?" Verily, we must be beginning to think that there may be something in preaching!

More specifically I want to speak of Mr. Caswell's article. Let me begin by saying that I greatly enjoyed it and find myself in agreement with both his and Mrs. Buck's disgust with the conventional preaching of isolated ideals. Maybe it is inevitable with our cut and dried professional conception of the ministry. If so, it has got to go. The thing I am on my guard about is lest (as in most reforms) the pendulum swing too far.

I will be specific and ask a question about the "transfer" to relevant situations. How many whose eye lights on this letter were led to take an active part in the life and work of the church in part at least by sermons? I wager (if it is not unethical in the circumstances) that most of us would have to admit that the clear vision embodied in living words had a great part to do in creating what Wordsworth calls "dedicated spirits."

Now I am a strong believer in the method of what is called today "progressive education," and yet I wonder if there is not still a place for the teacher as a genuine leader. Is there not still something to be said for environmental heredity, something still to be passed along to each generation—even a message of good news? One of the sources of despair in our day is the sense of being overburdened, the inability to catch the vision of the forest because of preoccupation with the trees. "Wisdom," as Dr. David Starr Jordan sagaciously said, "consists in knowing what to do next." But how can one maintain the courage to do it without the vision before us? The problem of our day is not merely what ought to be done to promote the kingdom of God, but also to see the vision of the kingdom and to get its power into the wrestling with specific situations.

Personally I wonder if we do not need a revival of preaching on the basis of integrating the message and the program of the church. While it is true that we need to learn by doing, there is still need to relate our various parts in the program of social reform with the ultimate spiritual ideal. Otherwise we are in danger of being like the hero of one of Stephen Leacock's nonsense novels who rushed out of the baronial manor, leaped upon his horse, and rode off rapidly in all directions at once.

After all, preaching was not an insignificant part of Jesus' program. The chief difference between his preaching and ours is that his preaching and his practice were integrated, whereas our preaching and practice are too often isolated. Remove the sermon on the mount and the parables and the various interpretations of God and of the kingdom from the record of Jesus' deeds and how great would be our loss and how hopeless our attempts to meet the challenge of concrete situations. What is wrong is not preaching, but the kind of preaching we do.

Washington, Conn. TERTIUS VAN DYKE.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Siam Completes New Constitution

Powers of King Still Questioned—Religious Liberty Established—Y Dedicates New Headquarters

(Correspondence from Siam)

BANGKOK, Dec. 1.—Governmental affairs in Siam have been in an unsettled state since June 24 when the "bloodless revolution" occurred and the People's party took control. King Prajadhipok, known to Americans because of his visit to the United States in 1931, no longer has absolute power, and there has been much speculation concerning his place in a constitutional monarchy. It has been evident that royalty is not entirely in disfavor, even though princes were retired from high offices, for on Oct. 23 there was a great demonstration in memory of Chulalongkorn who ruled Siam ably for more than 40 years. The present king is his son and is popular in his own right as was indicated a fortnight later in a three-day celebration of his birthday.

The full text of the new constitution was published last week, although formal approval will not be given until next month. In it the power and dignity of the king are constantly emphasized. He appoints the members of the executive committee, a group responsible to the legislature. He has the power to declare war, to make peace, and to sign treaties. He may issue emergency decrees and he has the power to dissolve the legislature. During a transitional period of ten years the king will appoint half of the members of the legislature, the other half to be elected under provisions not yet made public. The new government has made strenuous efforts to balance the budget. Its ban on princes is not a permanent one, for under the constitution princes may hold any appointive position, but may not run for an elective office.

Siam is a Buddhist state, but it has always been friendly to missionaries and tolerant of all varieties of religion. The constitution provides that the king shall "profess the Buddhist religion," but it also includes a section establishing religious liberty for citizens. "Every person is entirely free to embrace any religion or doctrine he pleases and to adopt any form of worship in accordance with his own belief, provided that it is not contrary to the duties of a national or to public order or public morals."

* * *

Seek National Church

The National Christian Council of Siam, organized in 1930, will meet in Bangkok next week to consider the proposed constitution for a National Siamese Christian church. Preceding this meeting there will be a conference of Siamese Christians. The Presbyterians have the principal missionary work in Siam, but the Church of England and the English Disciples have some stations.

* * *

Y Opens Memorial to Boon Boon Itt

The most recent Christian movement to be developed in Siam is the Young Men's Christian association. Walter A. Zimmerman arrived last year to take up the work as general secretary for Siam. A few months ago the movement was recognized by the government and the familiar red triangle now adorns the building known as the Boon Itt Memorial institute which has been taken over by the association. This local work among young men was founded twenty years ago in memory of Rev. Boon Boon Itt, the first Siamese to be educated abroad and to return to his own land as a Christian leader. His son, S. B. Boon Itt, M.D., is president of the board of directors of the new Y. M. C. A.

Founders day of the association was commemorated by a gathering at which Chao Phya Dharmasakti Montri, minister of education, delivered the principal address dealing with the problems of youth in Siam. Bangkok's first father and son meeting was attended by more than one hundred Europeans and Siamese.

* * *

New Chaplain for Europeans

The new chaplain of Christ church, Rev. Eric Edwards, a graduate of Keble college, Oxford, recently arrived from England. This union church was erected nearly thirty years ago on land donated by King Chulalongkorn.

EDWARD MOWBRAY TATE.

Church of the Air Becomes International in Scope

With the broadcast of a Christian Science program from Toronto on New Year's day, the Columbia church of the air becomes an international enterprise. It was the first program of an international religious series. Plans are being made to present notable pulpit personalities of Europe in future broadcasts. A Catholic program from Ireland and a Lutheran service from Germany are being arranged.

Prepare for Race Relations Sunday, Feb. 12

According to annual custom, Feb. 12 will be observed this year as Race Relations Sunday and will be widely observed throughout the country. For the use of ministers and other leaders, the Commission on Interracial Cooperation, 703 Standard Bldg., Atlanta, Ga., has prepared a number of pamphlets dealing with various phases of this subject—"The Racial Situation in America," "America's Tenth Man," etc. These 12 pamphlets may be had by anyone enclosing 10 cents to cover postage.

Barter Plan May Ease Depression

Experimenting in New York—Relief Drive Succeeding—Aid for Women Planned—"The Nazarene"

(Correspondence from New York)

NEW YORK, Dec. 24.—"Back to Barter!" seems to be the war cry of a new battalion now preparing its attack in the great battle against the depression. The Emergency Exchange Association, inc., with headquarters at 52 Vanderbilt avenue, has recently been organized to explore the possibilities of barter in hastening the return to normalcy. It has already opened one center where the unemployed may register their occupations and learn how the plan works. By means of script issued by the association it is expected that it will be possible to put the unemployed at work for each other. This general plan has been tried in some other parts of the country and it is hoped that it may be further developed here. On the board of directors are such men as Leland Olds, assistant chairman of the New York State Power Authority; John Carmody, president of the Society of Industrial Engineers; Stuart Chase, author and economist; James Myers, of the Federal council of churches and many others equally well known.

* * *

Gibson Committee Makes Good Progress

The Gibson committee is making substantial progress in its drive for $15,000,000 for relief this winter. The official terminating date of the campaign has passed but efforts will be continued. Up to date about $14,000,000 has been raised. Apparently there is a realization on the part of the bankers who are leading this campaign for funds that it must not fail and in spite of many predictions of failure it will be prosecuted through to success. There is little doubt that many of our wealthy group have been impressed by the argument voiced the other day by our acting mayor that contributions to the relief funds were the payments on the premium of an insurance policy on the social order.

* * *

Union Seminary Enrolment

In spite of the hard times the enrolment at Union theological seminary has held up well. The total number of regular students this year is 307, including 70 women. The enrolment in the previous year was 312. The students represent 33 denominations with Presbyterians, Methodists, and Congregationalists leading in the order named.

* * *

A Notable Painting—"The Nazarene"

Colonel Henry Stanley Todd's unusual

painting of the Christ has been attracting much attention here the past week. It has been on exhibition at the Madison Avenue Methodist church and is to be displayed later at some of the other churches of our city. This painting gives a new and original conception of the Master. He is depicted as blue eyed, golden haired, broad shouldered, strongly masculine rather than the drooping type as in the conventional portrait. On Christmas evening the painting will be shown at the Broadway Temple.

* * *

New Shelter For Women

The Protestant Social Service of which Bishop Gilbert is chairman has opened a shelter for older women equipped to take care of 50 persons with the possibility later of increasing that number to 125 or more. This new venture has been made possible by the cooperation of the Children's Aid society which contributed the use of the old Rhinelander school building for it, and the labor needed for repairing and renovating was provided by the Emergency Work bureau. Breakfast, supper and overnight lodging are given for 35 cents when the women can pay, but the same food and accommodations are available when the women cannot pay.

* * *

Protests Against Corruption Are Heeded

When so much effort to overthrow corruption seems to avail but little, it is good to know that some protests get results. The Lower East Side community council, which is made up of settlements and other welfare organizations on the lower east side, recently received word that application was again being made for a theater license at 111 East Houston street. This organization knew what this burlesque theater would mean in the demoralization of the neighborhood and quickly marshaled its forces before the commissioner of licenses. At the hearing representatives of churches, schools and other agencies came to protest and they protested vigorously and with such telling arguments that the license was denied. No one agency could have achieved this result but the mobilization made possible by the community council was effective.

* * *

Project for Housing Unemployed Women

A new project for housing unemployed women is under way. Lloyd W. Smith of Florham Park, N. J., has donated a building and 24 acres of land near Boonton, N. J., to be used for that purpose. This property was formerly used as a children's home and it can be adapted to house at least 150 women. It is planned to provide room and board for $3.50 and $5.00 per week. One of the buildings will be open to receive residents at once. The new organization formed to carry on this work is called the Ailanthus Hall association and Rev. Arthur E. Suffern is president and Miss Amy Blanche Greene, secretary. Funds are needed to put the project on a sound financial basis, and to make use of the other building available. More information may be secured of Mr. Suffern at the Federal council.

EDMUND B. CHAFFEE.

Indian Mission Bids Farewell

Service at St. Paul's a Notable One—Lord Cecil, World Citizen—The Debt to America

(British Table Talk)

LONDON, Dec. 13.—The Indian Christians who have been visiting us on a mission of fellowship came to London last of all. Welcome to London was their farewell to Britain. Yesterday they were received at Buckingham palace in the morning by the king and queen. In the evening to close their mission a service of thanksgiving was held in St. Paul's. It was a service simple and brief, but one which no one who had any imagination could ever forget. There were present the leaders of the church in this country. The archbishops of Canterbury and York walked in the procession with the Indian bishop. Dean Inge read the prayer in which thanks were given "for the mission of fellowship from India which has brought to us a vision of the gospel and of Thyself as seen by other eyes." Dr. Garvie read the 35th chapter of Isaiah, in which we see the ransomed of the Lord returning to Zion. The bishop of London gave words of welcome and wished the visitors godspeed. Bishop Banerjee preached upon the City of God and at the end to close the mission the Indians were committed to God's gracious protection by the archbishop of Canterbury. We sang some of the great hymns of the past, and one new one in which we rejoiced that

"In Christ now meet both east and west,
In him meet south and north."

* * *

The Work Done by The Missioners

We have had more than one opportunity of meeting and hearing these our visitors. Their London hearers no less than the others who heard them in Ireland, Scotland, Wales and throughout the great cities of England, have been deeply impressed not by their words only, or even chiefly, but by their personalities, so manifestly radiant with faith and love. They supplemented each other excellently. The bishop was a real father-in-God to the team. It was his delight to speak of the triumphs and the hopes of the little Indian church. The Burmese lady took her hearers into her confidence and shared her spiritual experiences with them without shyness, and with a most contagious mirth. Mr. Ram pleaded everywhere for reconciliation, pleaded in the name of youth in the Indian churches. Principal Varki, the head of Alwaye college, took his hearers always into the deep places of the soul, where there can be no east or west. He said all men need guidance, assurance that in following the way offered to them they are serving the chief ends of life, and power. These speakers had with them for some time the invaluable help of Mr. Philip, but London did not have the opportunity of hearing him. What will follow upon this mission cannot be told yet, but it can be said without doubt that it has done the very work for which it was planned. Everywhere in these islands there are Christians today who have a new vision of the church universal. And in one season other such missions will come from China and Africa, and other lands in which new churches of Christ are rising.

We say farewell to these Indians with nothing but happy memories of them. They have taught us that there is a serenity and radiance which the soul may enjoy even in the midst of trouble. They seem to say to our agitated minds: "In returning and in rest shall ye be saved. In quietness and confidence shall be your strength."

* * *

A Citizen of The World

Put a cowl on Lord Cecil, Mr. Baldwin said last week, and you will have Savonarola. He is a mixture of the knight and the priest. He has been justly called a citizen of the world, though in his character, as a writer said in the Sunday Times, he is most markedly English. Perhaps a man has to be deeply rooted, as this writer adds, in one nation before he can be a true citizen of the world. The occasion for giving honor to Lord Cecil came with the presentation of his portrait.

Lord Cecil took occasion to speak of his own personal history as a statesman. It is hard to picture him as a minister of blockade, but this office he held; it convinced him, as well it might, that war was folly, and thereafter he surrendered all other political ambitions to serve the cause of peace. What this has meant in this country, it is difficult to overestimate. We are a people still given to honor the heirs of a long line of statesmen; and when a Cecil comes forth as a minister of reconciliation, the most careless of us begins to listen.

* * *

The Commons and the Debt to America

This letter will be safely in the hold of the Georgic before the debt to America is discussed in the house of commons. This will be the program for tomorrow, Dec. 14. There is good reason why Mr. Lansbury should complain of the silence which hitherto the house has kept upon this matter. Seeing that it is a financial question, and the house jealously keeps finance within its own control, as Charles I learned to his cost, it seems reasonable that the policy of the government in its dealings with America should be open to discussion and elucidation. Especially is this important since congress in America has control over it. Tomorrow this will be done but it is very late in the day. Not that there is likely to be any great difference of opinion on the matter. . . . It looks at the present moment as if some explanations were needed to make clear what the British note upon the payment of gold and the conditions attached really means, but this again is likely to be straightened out. The one thing upon which public opinion here is agreed is that there can be no return to the old methods of payment, and that some new agreement must be found, if the trade of the world is ever to regain its stability. Our people are being reminded from many sides that while Britain is a debtor to America, she is a creditor to

Europe. Many a tradesman has been ruined because he had to meet his bills, while his customers refused to pay theirs. The most important thing is to gain time, and for this purpose, it is said, the 20 millions or so of gold is to be earmarked for America. This, it should be remembered, is considered quite seriously by those of our people who know what exchange means, to be a measure harmful to the trade of the world, and a cause of prolongation to the depression in which all nations suffer together.

* * *

The Anglo-Persian Controversy

The government's intention to refer the question at issue between the Persian and the British governments to the high court at the Hague has been generally approved. The speaker ruled that the problematic question, what was to be done if the Persian government did not agree, was not one which could be discussed. The high court seems to be indicated as the proper tribunal to adjudicate upon what is a question of the right fulfilment of legal obligations. If the Persian government can prove that the company which held the concession has not kept its bond, then the decision to cancel the concession would be justified. But if not, the Persian government has clearly no right to withhold from a bargain on the ground that the constitution of the country has changed since the concession was granted. What the Persian case is against the company, is not very clear; it is said that the company has evaded the payment of royalties through its use of subsidary companies. But this can surely be substantiated or refuted before an international tribunal. The real danger at the moment is to be found in the strong nationalist feelings kindled in Teheran.

* * *

And So Forth

Dr. Temple has had very large audiences for his Gifford Lectures; those of us who do not live in Glasgow, where they were delivered, will look for these lectures with great expectation. Dr. Temple speaks to our spiritual condition.

Dr. Stanton Coit, the founder of the Ethical church, desires to see a reform of the church in the direction of his ethical teaching, from within. "The dream of the modernist both inside and outside the church was that there should be a federation of church nations throughout the world and cooperation between them for the redemption of mankind."

Oxford beat Cambridge at the rugger match by 8 points to 3; England beat Australia in the first test match—much to our satisfaction—by 10 wickets.

EDWARD SHILLITO.

American Negro Is Honored by Soviet Government

Because he has given his factory, the Kagonovich ball-bearing works, in Moscow, 20 inventions and rationalization plans during the past year, Robert Robinson, colored American specialist, has received special commendations and awards from the soviet government. He is counted among the "heroes of labor." His portrait hangs in a place from which the pictures of royalty have been removed.

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Federal Council Adopts New Social Creed; Acts on Peace

Revision of Famous Document Calls for Justice for Farmer; Unemployment Insurance; Penal Reform; Racial Good Will; Free Speech — Advanced Position Taken on War, Arms

(*Special Correspondence*)

The recent sesssion of the Federal Council of Churches adopted a revision of the statement of "Social Ideals of the Churches" which, since its first appearance in 1908, has been popularly known as the "social creed of the churches." The statement, as revised at the recent Indianapolis convention, says:

"The churches should stand for:

"1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

"2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

"3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"5. Social insurance against sickness, accident, want in old age and unemployment.

"6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"8. The right of employes and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups.

"9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.

"10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.

"11. Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.

"13. Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.

"14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.

"15. Justice, opportunity and equal rights for all; mutual good will and cooperation among racial, economic and religious groups.

"16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

"17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

As a background to this social creed the Federal council also adopted a statement on "The Social Order and the Good Life." This document declares that "our present economic system breaks down at vital points," and outlines in some detail a Christian program for action. Copies of the complete statement will be made available from the offices of the Federal council, 105 East 22nd street, New York city.

Attitude on War

The question of the attitude of the churches toward war drew from the council a memorial to its constituent bodies which contained these paragraphs:

"We believe that war is contrary to the spirit of Christ and incompatible with the gospel of love and brotherhood which we profess. It is the most colossal and ruinous social sin that afflicts humanity. The methods used and the passions aroused by war outrage Christ's conception of a kingdom of God in which men shall trust, love, forgive, and help one another. We see in war's cruelties, made more terrible and devastating by modern scientific progress, not only a menace to civilization, but also a repudiation of the Prince of Peace.

"We hold that the agencies of our churches should never again be used in preparation for war, but *should* be used in the promotion of peace. The church of Christ, as an institution, should not become an instrument for the fostering of international suspicion and hatred. It should not sanction war nor bless it. To support war is to deny the gospel we profess to believe.

"God alone is Lord of the conscience. We hold, therefore, that citizenship should not be conditioned upon the willingness to bear arms, contrary to conscience, or to take part as a war combatant, in contradiction to moral convictions. We believe that to base citizenship upon such a test is not only unjust to the individual, but contrary to public welfare and in conflict with the ideals of a nation into whose very structure the principle of political and religious liberty has been built. Our country needs citizens who unswervingly follow the dictates of conscience, making allegiance to God the supreme guide to life and conduct. Since 62 nations have, in the Pact of Paris, renounced war and pledged themselves to seek only the methods of peace in the settlement of their controversies, applicants for citizenship should not be required to make pledges that conflict with the spirit and intent of this Pact. We recommend such changes in the present laws that citizenship shall not be conditioned upon willingness to bear arms. Civilian educational institutions should not make military instruction compulsory.

"The state should not create the dilemma of loyalty to country or to Christ. Should such a dilemma arise, we follow Christ."

Reduction of Armaments

In outlining the practical application of Christian ideals to concrete international problems, the council recommended:

"The success of the world disarmament conference, which reconvenes next month, hangs in the balance. The failure of the conference thus far to provide for the drastic reduction of military establishments is gravelv disappointing. Despite the unparalleled economic disaster which has overtaken the world the nations are spending four and one-half billion dollars annually on armaments. This situation is neither statesmanlike nor Christian.

"We give most hearty support to any definite program for reduction, such as the proposal of the United States government which calls for a reduction of all armaments by approximately one-third, including the abolition of the so-called weapons of offense. We believe that for the sake of world justice and peace the nations which defined weapons of aggression when disarming Germany should accept for themselves the implications of that decision. They should agree to put an end to their armaments for aggression. . . .

International Cooperation

"Armaments, however, are fundamentally due to the disease of war. The only real cure for this disease is the effective use of the agencies and machinery for peace. Mere renunciation is not enough. Nations must actually fulfill their obligations as signatories to peace pacts and treaties.

"We therefore approve the principle of international consultation, as stated by Secretary of State Stimson, and hold, with him, that the Pact of Paris carries an implied and inevitable obligation for consultation among the signatory powers whenever war threatens. The policy of withholding recognition of 'any situation, treaty or agreement' brought about in violation of the pact is a significant advance in the development of American foreign policy which should be given the most careful study. We cordially endorse the purpose of our government to make the pact fundamental in its foreign relations and a basic principle in the law of nations. We believe, further, that governments should adopt measures to withhold war materials and financial credits from treaty-breaking states and that a pledge to do this might well be formally incorporated in the law of the nations.

"We rejoice that the United States is

to be represented at the forthcoming world economic conference. We hope that this conference will boldly deal with *all* the economic issues that are causing international difficulty, suspicion, and hostility. As the economic causes of international friction are removed, the danger of war becomes increasingly remote and the possibility of drastic reductions of armaments correspondingly great.

The Far East

"We pray for peace in the far east. The larger interests of both Japan and China can best be served, we are convinced, through the consistent observance of the spirit of the peace pact and the nine-power treaty. Cooperation of the United States with the League of Nations, in seeking a peaceful settlement of the Sino-Japanese controversy, meets with our unqualified approval and should, we believe, be continued.

"The report of the Lytton commission, we believe, is a new milestone in the development of international relations. The recommendations embodied in this report point the way, in our opinion, toward the restoration of amicable relations between China and Japan. We appeal to our Christian brethren in these two countries to continue to press for a pacific solution of these momentous issues.

"We urge our citizens to exert themselves for the fulfilment of the pledges made by our government with respect to the Philippines. Our relations with the people of these islands should be determined not by policies of economic self-interest but rather by considerations of justice and international good will.

Relations with Latin America

"We heartily commend the action of the nineteen American nations, including the United States, in upholding the moral integrity of the peace pact in connection with the Chaco controversy between Bolivia and Paraguay. As churches we welcome the announcement that they will not recognize territorial gains won by force of arms.

"We approve the interpretation now being placed upon the Monroe doctrine by the United States government, whereby intervention in the internal affairs of Latin American republics is specifically disavowed.

"We rejoice in the improvement of the relations between the United States and the Caribbean and Central American republics. We rejoice in the fact that the military forces of the United States are being withdrawn from those areas. We urge that this policy of military evacuation be continued until the nations in question enjoy the full sovereignty of statehood.

Problem of the War Debts

"The worldwide economic depression and worldwide unemployment have forced the European nations to give up their claims for reparations and have opened up the question of the payment of the intergovernmental war debts to the United States.

"In our approach to this question, our primary interest, as Christians, is to set free in the life of the nations the spirit of forgiveness and reconcilation, to which the Christian gospel summons us and which is the supreme need of the world today. In the present world turmoil and distress the Christian church must lay especial stress upon its teachings of the oneness of the human family and the interdependence of the nations. True patriotism will seek the wellbeing of one's own nation through that of mankind as a whole. The solution of the war debt problems, therefore, is a matter of vital interest to the churches. It involves principles of right and justice and vitally affects the welfare of millions now living and the destiny of millions yet unborn.

"Approaching the problem in this spirit, we believe that the changed capacity of the debtor nations to pay, due to the lowered price of goods, to the rise in the value of gold, and to artificial barriers to trade and transfer payments, renders necessary a reconsideration by the United States of the debt-funding settlements.

"What the nations urgently need today is the restoration of hope, mutual confidence, and the revival of the currents of trade and industry. For this, we believe that a revision downward of the debts to the United States is essential. This new settlement should be accompanied by general measures by the various nations for the reduction of armaments."

Recommendations on Worship

In the statement adopted on worship the council, among other things, said: "We deplore the tendency in some quarters to set worship and prophetic preaching or ethical teaching in contrast, as if they were antithetical to each other. We think of Christian worship in terms of leading men into such an awareness of God and his character that their faith in spiritual values will be intensified, their purposes become purified and unselfish, and their lives become creatively Christian in all their social relationships. Thus conceived, worship is the basic foundation of the entire Christian life."

Race Relations

Among a long list of recommendations adopted, having in view betterment of relations between the races in America, there was this section:

"Facts and figures show that there has been progress toward a lynchless land in America in which the commission has taken an active part. It is imperative that individual Christians, church organizations and allied agencies should stand for impartial trial by due process of law of all persons accused of crime lest the very processes of the law become permeated with the lawless spirit. Justice demands a guarantee of full equality before the law to every citizen, irrespective of race, color, creed or nationality. We recommend, therefore, 1. That the commission find methods of strengthening the belief that the spirit of Christ most of all can extirpate the spirit of the mob. 2. That the commission increase its efforts among the churches and allied agencies to wipe out lynching and mob murder, by a. Widening the publicity of the annual honor roll of states free of lynching. b. Effective methods of inquiry into and publication of facts about specific situations where lynchings occur. c. Securing a wider cooperation of the pulpit and the press in spreading respect for law and order."

FIVE DENOMINATIONS IN FACULTY

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"Sharing" Marks Chicago Yule

Churches, Newspapers Give Aid to Needy —A Merited Honor—Baptists of City Ponder Laymen's Report

(Correspondence from Chicago)

CHICAGO, Dec. 26.—One wonders if the words "Merry Christmas!" ever sounded quite so mockingly on the world's ears as in this year of our Lord, 1932. And yet, while one cannot be merry, there is much to cheer. We seem to be nearer to the shared life than in any Christmas season in living memory, even though it be for many a sharing of misery. The daily papers evidence more genuine concern about the suffering of helpless victims of the depression than ever before, and their Christmas campaigns to aid the needy are receiving a generous response from many who themselves have lost much. The Daily News "Neediest Families" campaign seems to me to be especially commendable, for it goes far beyond the usual Christmas basket (itself a wholly worthy enterprise), and seeks to care for families suffering from direst need and to continue that service until those families are rehabilitated and lifted once more to a safe level of self-support. The churches, too, in spite of budgets trimmed to the bone, are ministering to the needy of their congregations and communities; in the midst of their own necessities they are responding generously to appeals for help. "Good will to men" is finding a large and authentic expression this Christmas season. It not only is feeding the hungry and clothing the naked, but it is strengthening the morale of profoundly distressed people.

And through it all the Christmas carols are being sung, and cantatas and oratorios are being presented. Handel's great oratorio, "The Messiah," was again the favorite in the churches, but many other programs, pageants and tableaux were given. Altogether, the celebration of the Christmas season in Chicago has been another demonstration of the resiliency of human nature and of the courage and optimism which religious faith begets.

* * *

A Well Deserved Honor

"In recognition of his distinguished leadership and unselfish public service in the organization and administration of the agencies engaged in unemployment relief in the state of Illinois," the Rosenberger medal has been awarded to Edward L. Ryerson, jr., chairman of the Illinois emergency relief commission. The medal, endowed by Mr. and Mrs. Jess L. Rosenberger, is awarded each year "for achievement of great benefit to humanity." Previous recipients of the award have been Dr. F. G. Banting, codiscoverer of insulin; Prof. James H. Breasted, noted Egyptologist; and Mr. Salmon O. Levinson, advocate of world peace. The medal was conferred upon Mr. Ryerson, whose devoted and able service well merited this recognition, by President R. M. Hutchins of the University of Chicago at the 170th convocation of that institution, held in the chapel Dec. 20.

* * *

Baptist Boards Consider Laymen's Report

The Northern Baptist convention missionary boards and executives met in Chicago within the past two weeks to consider a wide variety of denominational and administrative problems. Among other things discussed was the possible merging of the general and women's missionary societies. The matter of greatest interest, however, was a consideration of the report of the Laymen's mission inquiry. One entire morning session was given over to it. Vice-President Frederic Woodward of the University of Chicago, who served as vice-chairman of the appraisal committee of the inquiry, was present as guest of the boards, and in half an hour summarized the findings of the commission. About an hour was then given to questions, and the balance of the morning to discussion, the purpose being to give the entire subject an airing rather than to arrive at any decisions. Decisions, in fact, will have to be made by the boards in their regular meetings. On the whole it may be said that the reception given the commission's report was very hospitable. There can be little question that the Baptist boards are inclined to move rather rapidly in the direction indicated as desirable by the commission, although, of course, the recommendations made will not be accepted in every detail. The sort of opposition which will be faced also came out clearly. Some members of the boards wanted to know why the report omitted all references to the blood of Christ and to the effectiveness of that blood for man's redemption; also, whether the proposed unified administration of foreign missions would not tend to diminish emphasis upon that "Baptist" doctrine. It was interesting to observe how, in the minds of these brethren, the Baptist position was identified with the most fundamentalistic doctrine of the atonement, while real Baptist emphases were entirely overlooked. At any rate, the most powerful opposition will come from these brethren who will fear that any change will diminish their influence in controlling the situation.

* * *

Dr. John R. Nichols Passes

An outstanding Chicago religious leader passed away in the death last Friday evening of Dr. John R. Nichols. Dr. Nichols came to Chicago in 1909 from Ohio, where he had held pastorates in Garrettsville, Cleveland and Marietta. From 1909 to 1922 he was pastor of the Rogers Park Congregational church, and for several years thereafter was superintendent of the Chicago Congregational missionary and extension society. From 1927 to 1929 he was president of the Chicago church federation. Dr. Nichols is survived by three daughters and one son.

* * *

And So Forth

One thousand students are expected to attend the National Student Anti-War congress at the University of Chicago, Dec. 28-29.

CHARLES T. HOLMAN.

Women Petition Against Change

Oppose Proposal to Open Ministry and Eldership in Scotland to Their Sex—Archbishop Temple Lectures

(Correspondence from Scotland)

GLASGOW, Dec. 1.—November has been an interesting month ecclesiastically. At the meeting of the commission of the general assembly in Edinburgh (the commission is just the general assembly convened again for half a day at quarterly intervals to transact business), a deputation of women was received, bearing a petition *against* women preachers and elders. The petition ran: "We, being women members of the Church of Scotland, and keenly interested in its various activities, believe that in the development of existing opportunities for women within the church, rather than by admission of women to the ministry and eldership, the best interests of the church will be advanced. We believe that the work of women in the church should be complementary to, and not identical with, that of men, but we are of opinion that the recent advancement of women in many walks of life should be reflected also in the church. We would welcome the development of the present scriptural order of deaconesses, and are convinced that in the further development of women's presbyterial councils, and other spheres of activity within the church already open to women, there is still much ground for extending our witness. We desire that if at any future time the original women's petition" (favoring women preachers) "be transmitted to the courts of the church and women's organizations therein, this statement should be similarly dealt with."

* * *

Lady King Stewart Presents And Explains the Petition

The petition was signed by the marchioness of Ailsa, the countess of Stair, Lady Macleod, Lady Irvine (the wife of the principal of St. Andrews university), the novelists Mrs. Burnett Smith and Miss Anna Buchan, and 3,000 other women of high degree and low. I understand that the signing was particularly heavy in the Hebridean isles, where there is great opposition on the part of the rank and file. Lady King Stewart, president of the Lanarkshire Girl Guides, speaking from the bar of the house as she submitted the petition, pointed out that the signatures were not fully representative since many parts of the country had not been approached. A small group of women workers had secured these signatures merely to indicate that there were many church women who were opposed to the admission of women either to the ministry or the eldership. They presented the petition now while a committee of the church was actually considering the matter, in order to insure that their views as well as those who were favorable to the innovation should be taken into consideration. Their position was not just a negative one; they felt that the existing opportunities for women's service

were not fully known nor utilized, and that these present opportunities should be exhausted first, before what had been distinctly masculine fields should be invaded. Dr. John White, who was presiding, thanked Lady King Stewart for the excellent way in which she had presented the petitioners' case and for the moderate statement she had made. The petition was then remitted without discussion to the special committee.

* * *

Archbishop Temple Lectures

The archbishop of York, Dr. Temple, has been delivering the Gifford lectures here in Glasgow university. Not since Earl Balfour held this lectureship in 1913 has there been such a heavy attendance. The Humanity classroom was found too small for those who wished to hear the archbishop, and the Fore hall which was used instead was uncomfortably packed. It takes a man of outstanding mind and appeal to draw people on a subject like "The Transcendence of the Immanent," but Dr. Temple did just that. While he was in Scotland he also found time to preach in the University chapel and St. Mary's cathedral on the Sunday, and to address the great diocesan missionary rally in the St. Andrews hall on the Tuesday, as well as to take part in the negotiations between the Anglicans and the Church of Scotland leaders in Edinburgh.

* * *

Fears Roused by Negotiations Between Churches

The latter conference, because it is "unrestricted," has aroused fears in the minds of some Scotsmen, who have just formed a "National Church Association for the Safeguarding of the Protestant and Presbyterian Witness of the Church of Scotland," but most people see no grounds for alarm. The official statement, which was issued after the two-day conference, explicitly declares that "it was no part of the business of the conference to negotiate terms of union between the churches or of amalgamation under one and the same form of government," but rather "to consider ways and means by which, as branches of the church adhering to the Reformation, and with national responsibilities to discharge, they might assist one another in their common witness and service at home and abroad."

* * *

Entertain Indian Delegation

In November we also had our long awaited visit from the Indian Christian leaders, referred to in Mr. Philip's and Mr. Shillito's correspondence. Unfortunately the women's meetings and the laymen's meetings in Glasgow were not as well attended as they should have been, but the Merchant hall was crowded for the addresses to the ministers of the city. The delegates made a most favorable impression, both by their friendly Christian faces, which revealed their high character, and by all that they said. Prin. Varki was especially effective at question time in his answer to a question about the attitude of Indian Christians to Mahatma Gandhi. He pointed out the great sacrifices the mahatma had made for the poorest of the people and his supreme understanding of the cross, an understanding that puts most of us Christians to utter shame. "But," he went on, "the person who speaks about Mr. Gandhi as 'the greatest Christian now living' understands neither Mr. Gandhi nor Christianity."

* * *

Moderators Chosen

Next year's moderators have just been chosen. The Church of Scotland honor falls to Dr. Lauchlan MacLean Watt, minister of Glasgow cathedral—a poet, in succession to a theologian, a missionary, a board secretary, and a statesman. Dr. Watt is a Celt of the Celts, Highland to his finger tips. Two of his hymns are in our new hymnal; one of them to a Finnish tune is especially effective. It starts:

O Thou, my Judge and King—
My broken heart, my voiceless prayer,
My poverty and blind despair,
To Thee, O Christ, I bring.

But Dr. Watt is perhaps even better known for his poems, "The Tryst" and "The Long Last Mile." He is not at all the conventional, dreamy type of religious poet—he is a man of simply boundless energy, who looks ten years younger than he is, with a flashing sense of humor that is going to enliven his moderatorship and turn many a dreary afternoon session into something breezy and delightful. Rev. A. M. Ross of Oban, the moderator-designate of the Free church ("Wee Frees"), is distinctive in his willingness to cooperate in a friendly way with his brethren of other churches. The "Continuing" church has chosen Rev. A. Johnston Millar, who was ordained as a U. P. in 1885 and had become an emeritus minister before the 1929 union took place. Since then he has returned to pulpit and pastoral work, but without a settled charge.

MARCUS A. SPENCER.

Miss Addams Prepares Own List of America's Greatest Women

The contest conducted by the National Council of Women and the Ladies Home Journal closed with the following selected American "greatest" women: Mary Baker Eddy, Jane Addams, Clara Barton, Susan B. Anthony, Helen Keller, Harriet Beecher Stowe, Julia Ward Howe, Carrie Chapman Catt, Amelia Earhart Putnam, Mary Lyon and Mary E. Woolley. Miss Jane Addams is reported to have made out her own list of the 12 greatest American women. She includes, of the National council list, Mrs. Stowe, Mrs. Howe, Miss Willard, Miss Anthony, Mrs. Catt and Miss Woolley, and adds thereto: Lucy Stone Blackwell, Julia C. Lathrop, Florence Kelly, Dr. Alice Hamilton, Florence Sabin and Lillian Wald.

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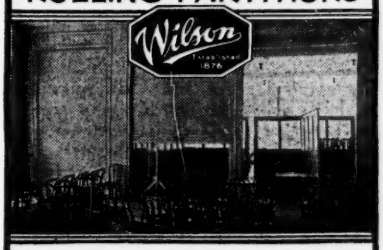

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Oxford Groups Stir Toronto

Ministers and Churches Greatly Moved by Visit from English Buchmanites—Opinions on Movement Vary

(Correspondence from Canada)

TORONTO, Dec. 24.—Almost a hundred members of the so-called Oxford Group have been working in Toronto for nearly two weeks. Their introduction under this name caused resentment among those whose contacts with Oxford made them repudiate any suggestion that this movement is representative of that ancient university or its present attitude. The movement is one which through many years was associated with the name of Dr. Frank Buchman—but with a difference. When the American originators of the movement went to Oxford, a group of students and a few dons joined them in the enterprise. These men were chiefly drawn from the ultra-Protestant wing of the Anglican communion, though others of a very different type have later been enlisted. At Edinburgh this intellectual element was further reinforced. The Christmas vacation, coming just at this time, a body of 20 Oxford and Cambridge men led by Canon Grinstead have rushed across the sea to aid their comrades here, and these have revealed themselves as bringing great additional weight to the enterprise.

Message of the Movement

What is the message of the movement? There is no preaching, discourse or teaching address in any public meeting. Hymn singing and every directly emotional appeal of the kind is excluded from the program. Everything in doctrine and method which we associate with "evangelism" is completely absent. There is the very minimum of corporate worship, and no reading of scripture. Yet those whose whole life work is in direct opposition to this movement hail it with unqualified enthusiasm as "evangelism." Each session is a miniature party, and at the center of the group one after another just rises to tell that his life, which from his present viewpoint seems to have been futile, was "changed" through contact with the group in radiant vitality and life-changing power.

All that doctrinal scheme which we have known as the "plan of salvation," all the dogmatic rigor and the uncritical biblicism which has been central in every evangelistic movement on this continent, is foreign to this work. All the Pauline categories seem to be forgotten and there was not a single mention of the sense of guilt, or a call to seek forgiveness or to repentance. Such words are not used. But the desired change is presented solely in terms congenial to the Fourth Gospel as a life-giving activity.

The entrance into this experience is conditioned on accord with four standards: absolute honesty, absolute purity, absolute unselfishness and absolute love. The group does not determine what in each man's life is sin, but it forces him to ask what in his life shuts him off from any man or from God; and when this is answered with perfect candor the man knows his sin. Complete respect for personality excludes the rigid definitions with which the ordinary evangelist used to denounce particular indulgences. This self-examination is conducted in silent meditation under "guidance" or in that intimate fellowship with another which the group calls "sharing."

The ethical emphasis is tremendous within limits, and yet there is no reference to absolution. All that idea of expiation which inspired Greek tragedy, Hebrew religion and Christian theology, a sense that once sin goes to work in the world it has cosmic consequences which call for cosmic treatment, is ignored here. One asks if this is compatible with spiritual hygiene. Surely expiation represents some terrible and grim fact of life! Or may we, like the group, assume that once the man who did the sin is changed the whole matter is ended? The answer would be that the group confines itself to the immediate task of uniting the sinner with the holy will of God.

Sharing and Guidance

"Sharing," as reported by the host of converts whom we have with us from overseas, seems to mean public confession of all those sins of act or temper which, being concealed, prevent perfect honesty. The public utterances of the group most unfortunately suggest indiscriminate "sharing"; though the leaders, when conferring with ministers, warn against any public confessions, insisting that a sin shall be confessed once only and then under guidance to a suitable person. Neglect of this is answerable for most adverse criticism. Serious teaching widely differs from the general impression. Some of us Protestants lightly scoff at confession to man but the psychologists are against us; confession often brings wonderful release.

"Guidance" also is seen in two forms—the public presentation and the esoteric doctrine. The leaflet written by Mr. Howard Rose, or the other by Miss Eleanor Forde speak of guidance as being ministered through revelation in Jesus and in scripture by reason and circumstance, by "luminous thoughts" and by the fellowship of the church. But almost without exception the witnesses depicted their life in the church and in the schools as spiritually worthless; guidance came only when they entered the group. In general testimony the only factor mentioned was the "luminous thoughts," and this appeared to belittle both intelligence and education. Such, however, is not the real mind of the group, though it is the idea conveyed to thousands of others.

Achievements and Limitations

Certainly many have been stirred, however permanently cannot yet be known. Some ministers confess to being "changed." For instance, an evangelical Anglican rector confesses his intense repugnance to cross the threshold of a college representing the more Catholic wing of his own communion; a secretary of an obscurantist students' group confesses having closed his heart to the Student Christian movement; a Presbyterian recognizes that he has now to fight a harder warfare than that waged against church union; a United churchman avows feuds and alienation from his brethren; a Baptist shares some shocking sex interest. While there were two sessions spoiled by recounting sex incidents, the confessions were as deplorable in character as they were natural under the inspiration given. Otherwise there was very little of the morbid, and nothing to shock a sensitive taste. Ministers confessed the characteristic ministerial sins, though none confessed those to which the leaders sought to direct attention—mental laziness and professional jealousy.

Ethical Obligations

Some lives said to be changed did not previously suggest any need of changing. The new illumination of the moment is so blinding that the previous daylight appears to have been dull. Intellectual reflection is not fostered, but ethical emphasis is stressed. The group is steadfast in denying that there are any intellectual difficulties, those appearing to be such being but masks of ethical problems. One can agree that many a young student approaches a talk on religion from the theological angle even though he soon reveals a deeper need. But some of us have felt definite unfairness in the hard assertion that in mature minds all intellectual difficulty is simply a mask of a moral discord. The present writer bears this as first hand testimony after conferences with the group.

Even the ethical obligation invites some scrutiny. "Absolute honesty" sounds dangerous in view of the exploitation of the term "Oxford" to divert attention from the Buchmanite tradition, and to secure a hearing among classes not otherwise accessible. Yet church advertising is not always free from similar coloring. But "absolute honesty" appears to mean strict conformity with the established code of capitalistic commerce; and it is just this code that stands in need of Christian revision. It is well to reach the rich and wise; but are they, when reached, given just that ethical challenge which Jesus gave to them?

The Appeal and Its Appraisal

The group has touched the most unlikely men. Richard Roberts welcomes them with cordiality qualified by a deep sense of danger in some aspects of their work. Salem Bland, apostle of social and economic revolution, indorses with unqualified enthusiasm. Evangelical Anglicans are preponderant in support though an occasional phrase betrays the Anglo-catholic background. The personnel of the group is appealing. Naval commanders of the British fleet mix with daughters of army and navy officers, men and women are here who represent large business and professional life; athletes from the universities are prominent, for the group does not lack virility or charm; dons and chaplains of the colleges and a fair number of missionaries and a fair sprinkling of folk from the United States are all here. Mature parsons like Sam Shoemaker of New York and Ebenezer MacMillan of Pretoria complete the group. If high society is to be reached we must have appropriate agents; and Paul would not need to apologize for this group as not having many rich or wise or mighty.

XUM

As to the outcome of the mission, opinions differ sharply and deeply. Some of the group cherish no illusions based on the throngs that came to the meetings; for they attach no value to the meetings except so far as they lead to personal contacts, and these have not revealed such a deep work as might be desired. Even the ministers are thought, with some exceptions, to be moved rather by desire for professional arts than for profound ethical change.

The group refused the request of the committee which brought them here to visit the university, though at the last Canon Grinstead did go there and left the impression that he wished to be dissociated from some of the things said down town. The group, however, recognized the danger of initiating contacts which might lead to mental and emotional excitement without opportunity of following the case through.

As for the public and the ministers, many give themselves to this as to every transient movement with uncritical enthusiasm and imitation. Some of the more thoughtful ones see elements of great power for good, though tied up with techniques which, however momentarily effective, are fraught with grave danger. Others are satisfied that the group is fundamentally unwholesome though with some good features. The present writer would cautiously associate himself with the second judgment.

As a work of art the mission left nothing to be desired. Publicity was never managed with more superb effectiveness and skill. The testimonies all were framed on the same lines, followed the same rhythm and closed at the climax without one superfluous word—such was the stage management and the high discipline within the group. The house party in which the mission might have culminated is postponed until weather conditions make some summer hotel available for the event.

ERNEST THOMAS.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Cynara

(Ronald Colman, Kay Francis) (U. A.) Theme of mature sophistication, convincing dignity and truth, delicately told and beautifully acted, about infidelity and its reactions upon very happily married couple of intelligence and quality. Not for the immature or the unintelligent.

For A: Fine of kind. For Y: Quite unsuitable. For C: No.

Farewell to Arms

(Helen Hayes, Gary Cooper) (Para.) Hemingway's famous book well screened with only minor changes and tragic ending retained. Helen Hayes does beautiful work, and Cooper outdoes himself in such company. Ardent romance amid grim war surroundings, with human interest always dominating over war.

For A: Interesting. For Y: Decidedly not. For C: No.

Half Naked Truth

(Lee Tracy, Lupe Velez) (RKO) Exaggerated burlesque of the theatrical publicity racket ably done by Tracy as the brazen, loud-mouthed promoter of cheap, rural carnival show, who invades Broadway and wins out on sheer nerve and preposterous cleverness. Fast, snappy, and often vulgar.

For A: Hardly. For Y: Better not. For C: No.

Island of Lost Souls

(Charles Laughton, Richard Arlen) (Para.) Grim horrors and morbid thrills on uncharted South Sea island where arch-villain scientist conducts fantastic experiments in turning animals into humans. Visiting hero and the "panther woman," one of the scientist's products, supply weird sex interest.

For A: Hardly. For Y: Unhealthy. For C: No.

Mummy, The

(Boris Karloff) (Univ.) Strong, weird thriller on reincarnation, with gruesome scenes but some points of intelligent interest. Modern girl with soul of Egyptian temple virgin, mummy coming to life, many deaths from old curse, striking ancient temple ceremonies, etc., are some of the chief elements.

For A: Depends on taste. For Y: Not the best. For C: No.

Virgins of Bali

(Native Cast) (Principal) Perhaps best and most convincing picturization to date of simple, wholesome, happy life in Bali island. Charming and informative, tries for truth rather than sensation, and the travelog voice accompaniment is satisfactory. Anthropology, not drama.

For A: Fine of kind. For Y: Very good. For C: Good.

Best Recent Films for the Family:

Prosperity
That's My Boy
The Conquerors
Too Busy to Work
Little Orphan Annie
He Learned About Women

Films of Special Interest for Adults:

Air Mail
Goona Goona
Sherlock Holmes
Payment Deferred
Maedchen in Uniform
Evenings for Sale

BOOKS RECEIVED

The French Revolution and Napoleon, by Leo Gershoy. F. S. Crofts & Co., $5.00.
The Kennel Murder Case, by S. S. Van Dine. Scribners, $2.00.
The Oxford Companion to English Literature, edited by Sir Paul Harvey. Oxford University Press, $4.50.
Three Essays on Luther, by Paul Harold Heisey. Wittenberg College Bookstore, 35 cents.
California Poets, an anthology of 244 Contemporaries, foreword by Helen Hoyt. Henry Harrison, $3.00.
Georgia Poets, foreword by Mary Brent Whiteside. Henry Harrison, $2.00.
District of Columbia Poets, foreword by Edith Mirick. Henry Harrison, $2.00.
The Second Florida Poets, foreword by Vivian Yeiser Laramore. Henry Harrison, $2.00.
American College Verse, edited by Henry Harrison. Henry Harrison, $2.00.
Twilight, by Elizabeth MacEvitt. Henry Harrison, $1.50.
The Turkish Press: Selections from the Turkish Press showing events and opinions, 1925-1932. Translated and arranged by Lufty Levonian. School of Religion, Athens.
Songs of the Spirit, by Marion Franklin Ham. Beacon Press, 80 cents.
Pompilia and Her Poet, by Harriet Gaylord. Modern Classics, $2.00.

In the January Number of

The Christian Century Pulpit

▼ Charles Clayton Morrison, *Editor* ▼

Sermons

FRANK D. ADAMS
"1933 Challenges the Church"

LYNN HAROLD HOUGH
"The Call of the World"

WILLIAM H. BODDY
"The Counsel of the Carpenter"

JOSEPH FORT NEWTON
"The Fifth Gospel"

JOHN R. MOTT
"Thank God for Testing Times!"

WARE W. WIMBERLY
"A Peculiar People"

CLARENCE W. KEMPER
"Firm Foundations"

Prayer

HUGH THOMSON KERR
"A New Year's Prayer"

Preacher Problems Article

JOHN TIMOTHY STONE
"Dealing with Disgruntled Members"

The Editor's Page

The Event of the Month
"The War Debts"
The Book of the Month—
"Forgive Us Our Trespasses"
A Thought for the Month—
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